



Muntakhab Ahadith

*A Selection of Ahadith Relating to the
Six Qualities of Da'wat and Tabligh*

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‘ILM AND DHIKR KNOWLEDGE AND REMEMBRANCE OF ALLĀH TA‘ĀLĀ

‘ILM KNOWLEDGE

In order to benefit directly from Allāh Ta‘ālā by fulfilling His Commandments, in the manner prescribed by Rasūlullāh Ṣallallāhu ‘alaihi wasallam, to acquire the knowledge revealed by Allāh Ta‘ālā, that is to precisely ascertain what Allāh Ta‘ālā wants of me, in each and every situation

VERSES OF QUR’ĀN

Allāh Subhānahu wa Ta‘ālā says:

(Just as We completed Our Favour upon you by ascertaining the direction of your *Qiblah*) similarly, We have sent to you a Messenger from amongst you, who recites to you Our revelations and purifies

قال الله تعالى:
كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ
يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ
وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ

you, and teaches you the Book (Al-Qur’ān) and wisdom (the Prophet’s Sunnah), and teaches you (beneficial things) that which you knew not. Al-Baqarah 2: 151

وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا
تَعْلَمُونَ ﴿٥١﴾ [البقرة: ١٥١]

Allāh Subḥānahū wa Ta‘ālā said to His Prophet Sallallāhu ‘alaihi wasallam:

وقال تعالى:

Allāh reveals to you the Book (Al-Qur’ān) and the wisdom, and teaches you that which you knew not. The grace of Allāh towards you has been infinite. An-Nisā 4: 113

وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ
وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ
فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾
[النساء: ١١٣]

Allāh Subḥānahū wa Ta‘ālā said to His Prophet Sallallāhu ‘alaihi wasallam:

وقال تعالى:

And say: My Rabb! Enhance my knowledge. Tā Hā 20: 114

وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾ [طه: ١١٤]

Allāh Subḥānahū wa Ta‘ālā says:

وقال تعالى:

And We, verily gave knowledge to Dāwūd and Sulaimān, and (upon this) they said: Praise be to Allāh, Who has preferred us above many of His believing slaves!

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا
الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ
عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥٠﴾ [الزل: ١٥٠]

An-Naml 27: 15

Allāh Subḥānahū wa Ta‘ālā says:

وقال تعالى:

And these examples We put forward for mankind, but none will understand them except those who have knowledge (of Allāh and His Signs). Al-‘Ankabūt 29: 43

وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ وَمَا
يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿٤٣﴾
[العنكبوت: ٤٣]

Allāh Subhānahū wa Ta‘ālā says:

وقال تعالى:

Only the ‘Ulamā (scholars with knowledge of Allāh’s greatness) amongst His slaves truly fear Allāh.

Fāṭir 35: 28

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ
الْعُلَمَاءُ [فاطر: ٢٨]

Allāh Subhānahū wa Ta‘ālā said to His Prophet Sallallāhu ‘alaihi wasallam:

وقال تعالى:

Say (to them): Can those who have knowledge(of Deen) and those who do not have knowledge (of Deen) be equal? Az-Zumar 39: 9

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ
وَالَّذِينَ لَا يَعْلَمُونَ [الزمر: ٩]

Allāh Subhānahū wa Ta‘ālā says:

وقال تعالى:

O you, who believe! When you are told to make room in the assemblies, (spread out and) make room. Allāh will give you (ample) room (in Paradise from His Mercy). And when (for some reason) you are told to get up, then get up, Allāh will (because of your accepting this order and other orders) exalt in degree those of you who believe, and those who have been granted knowledge(of Deen). And Allāh is Well-Aware of what you do.

Al-Mujādilah 58: 11

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ
تَقَسَّمُوا فِي الْمَجْلِسِ فَأَقْصُوا يَفْسَحِ
اللَّهُ لَكُمْ وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا
يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ
أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ
خَبِيرٌ [المجادلة: ١١]

Allāh Subhānahū wa Ta‘ālā says:

وقال تعالى:

And mix not Truth with falsehood, nor knowingly conceal the Truth (the Commandments of Allāh).

Al-Baqarah 2: 42

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا
الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ [البقرة: ٤٢]

Allāh Subḥānahū wa Ta‘ālā says:

Do you enjoin righteousness upon mankind, and you yourselves forget (to practise it), while you are reciters of the Book? Will you not then use your reason?

Al-Baqarah 2: 44

وقال تعالى:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنْفُسَكُمْ
وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

[البقرة: ٤٤]

Allāh Subḥānahū wa Ta‘ālā says:

(Shu‘aib ‘Alaiḥissalām told his people): (And just as I practice what I enjoin you to do) I do not want myself to do those things which I forbid you to do.

Hūd 11: 88

وقال تعالى:

وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى مَا
أَنْهَيْكُمْ عَنْهُ [هود: ٨٨]

AḤĀDĪTH

١ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَثَلُ مَا بَعَثَنِي اللَّهُ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ قَبِلَتِ الْمَاءَ فَأَنْبَتِ الْكَلَأَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبُ أُمْسَكَتِ الْمَاءَ فَفَعَّعَ اللَّهُ بِهَا النَّاسَ فَشَرِبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَ مِنْهَا طَائِفَةٌ أُخْرَى، إِنَّمَا هِيَ قَيْعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلَأً، فَذَلِكَ مَثَلُ مَنْ فَقَهُ فِي دِينِ اللَّهِ وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ. رواه البخاري، باب فضل من علم وعلم، رقم: ٧٩.

1. Abu Mūsā Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The guidance and knowledge with which Allāh sent me is like abundant rain that falls on land (which has three different terrains). A part of the land was fertile, it absorbed the water, and sprouted lush plantation and pasture. Another part was barren, it held up the water, and Allāh made it beneficial for people who drank from it, and gave (cattle) to drink from it, and irrigated from it. The rain fell on the third part which was a hard plain, it neither held the water nor sprouted grass. (Likewise there are three types of persons). For

example: The one who acquires understanding of Deen of Allāh, and benefits from what Allāh has sent me with, and he learns, and teaches; (and the other who did not benefit himself but others were benefited through him); and the third, who does not show regard to that and does not accept Allāh’s guidance with which I have been sent. (Bukhārī)

٢- عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ.

رواه الترمذی وقال: هذا حديث حسن صحيح، باب ماجاء في تعليم القرآن، رقم: ٢٩٠٧

2. ‘Uthmān ibne-‘Affān Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The best among you is he who learns the Qur’ān and teaches it. (Bukhārī)

٣- عَنْ بُرَيْدَةَ الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ الْقُرْآنَ وَتَعَلَّمَهُ وَعَمِلَ بِهِ أَلَيْسَ يَوْمَ الْقِيَامَةِ تَاجًا مِنْ نُورٍ ضَوْؤُهُ مِثْلُ ضَوْءِ الشَّمْسِ، وَيُكْسَى وَالِدَيْهِ خِلْتَانِ لَا يَقُومُ بِهِمَا الدُّنْيَا، فَيَقُولَانِ يَمَا كَسَيْنَا هَذَا؟ فَيَقَالُ بِأَخَذِ وَلَدِكُمَا الْقُرْآنَ. رواه الحاكم وقال: هذا حديث صحيح

على شرط مسلم ولم يخرجاه ووافقه الذهبي ٥٦٨/١

3. Buraidah Al-Aslamī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites the Qur’ān and learns it, and then acts upon it, he will be made to wear on the Day of Resurrection a crown of Nūr (light), which will be as radiant as the sun. And his parents will be dressed with two suits, which the whole world cannot match. So they will ask: For what have we been dressed like this? It will be said: This is the reward of your son’s acquiring Qur’ān. (Mustadrak Hākim)

٤- عَنْ مُعَاذِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَرَأَ الْقُرْآنَ، وَعَمِلَ بِمَا فِيهِ، أَلَيْسَ وَالِدَاهُ تَاجًا يَوْمَ الْقِيَامَةِ، ضَوْؤُهُ أَحْسَنُ مِنْ ضَوْءِ الشَّمْسِ فِي بُيُوتِ الدُّنْيَا، لَوْ كَانَتْ فِيكُمْ، فَمَا ظَنُّكُمْ بِالَّذِي عَمِلَ بِهَذَا. رواه أبو داود، باب في ثواب قراءة القرآن، رقم: ١٤٥٣

4. Mu‘ādh Al-Juhanī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites the Qur’ān and acts upon it, his parents will be made to wear a crown on the Day of Resurrection, whose light will be better than the light of the sun; if it rises amongst you in your worldly houses, what do you think about the person who himself acts upon it? (Abu Dāwūd)

٥- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَرَأَ الْقُرْآنَ فَقَدْ اسْتَدْرَجَ النُّبُوَّةَ بَيْنَ جَنْبَيْهِ غَيْرَ أَنَّهُ لَا يُوحَى إِلَيْهِ، لَا يَنْبَغِي لِصَاحِبِ الْقُرْآنِ أَنْ يَجِدَ مَعَ مَنْ وَجَدَ، وَلَا يَجْهَلَ مَعَ مَنْ جَهِلَ، وَفِي جَوْفِهِ كَلَامُ اللَّهِ. رواه الحاكم وقال: صحيح الإسناد، الترغيب ٣٥٢/٢

5. ‘Abdullāh ibne-‘Amr ibnil-‘Āṣ Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites the Qur’ān, indeed secures the knowledge of prophethood within his ribs, though Divine Revelation is not sent upon him. It does not befit one endowed with the Qur’ān that he gets annoyed with those who are in anger, nor should he indulge in any act of ignorance with those who are ignorant, while he has the Book of Allāh inside his heart. (Mustadrak Ḥākim, Targhib)

٦- عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْعِلْمُ عِلْمَانِ: عِلْمٌ فِي الْقَلْبِ فَذَاكَ الْعِلْمُ النَّافِعُ، وَعِلْمٌ عَلَى اللِّسَانِ فَذَاكَ حُجَّةُ اللَّهِ عَلَى ابْنِ آدَمَ. رواه الحافظ أبو بكر الخطيب في تاريخه بإسناد حسن، الترغيب ١٠٣/١

6. Jābir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Knowledge is of two types: 1. Knowledge that penetrates into the heart; this knowledge is beneficial. 2. Knowledge, that is merely on the tongue; this will be Allāh’s evidence against the son of Ādam. (Targhib)

Note: Knowledge on the tongue refers to the knowledge without practice and sincerity.

٧- عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ وَنَحْنُ فِي الصُّفَّةِ فَقَالَ: أَيُّكُمْ يُحِبُّ أَنْ يَغْدُوَ كُلَّ يَوْمٍ إِلَى بُطْحَانَ أَوْ إِلَى الْعَقِيقِ فَيَأْتِي مِنْهُ بِنَاقَتَيْنِ كَوْمَاوَيْنِ، فِي غَيْرِ إِنْهُمْ وَلَا قَطْعِ رَحِمٍ؟ فَقُلْنَا: يَا رَسُولَ اللَّهِ! نَحِبُّ ذَلِكَ، قَالَ: أَفَلَا يَغْدُو أَحَدُكُمْ إِلَى الْمَسْجِدِ فَيَعْلَمُ أَوْ يَقْرَأَ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ عَزَّوَجَلَّ خَيْرَ لَهُ مِنْ نَاقَتَيْنِ، وَثَلَاثَ خَيْرَ لَهُ مِنْ ثَلَاثٍ، وَأَرْبَعَ خَيْرَ لَهُ مِنْ أَرْبَعٍ، وَمِنْ أَعْدَادِهِنَّ مِنَ الْإِبِلِ؟ رواه مسلم، باب فضل قراءة القرآن ٠٠٠٠، رقم: ١٨٧٣

7. ‘Uqbah ibne-‘Āmir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam came out to us when we were in Ṣuffah and asked: Who amongst you would like to go out every morning to Buṭḥān or Al-‘Aqīq (the markets of Madīna Munawwarah) and bring

two large humped she-camels, without being guilty of sin or severing the ties of relationship? We replied: O Rasūlallāh! We would all like that. He said: Your going to the masjid every morning to learn or recite two verses of the Book of Allāh, The Almighty and Magnificent, is better for you than two she-camels. And three verses are better than three she-camels and four verses better than four she-camels, and an equal number of camels. (Muslim)

Note: This ḥadīth explains that the number of verses are better than the collective number of camels, male and female; for example, a single verse is better than a single male and a female camel.

٨- عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي. (الحدیث) رواه البخاری، باب من یرد الله به خیرا ٠٠٠٠، رقم: ٧١

8. Mu‘āwiyah Raḍiyallāhu ‘anhu narrates: I heard Nabī Ṣallallāhu ‘alaihi wasallam saying: The one for whom Allāh intends good, He guides him towards the understanding of Deen. Indeed I am only a distributor and Allāh is the One Who grants. (Bukhārī)

Note: The second sentence of the ḥadīth means that Rasūlullāh Ṣallallāhu ‘alaihi wasallam came as a distributor of knowledge and Allāh is the Bestower of understanding of this knowledge and helps in acting upon it. (Mirqāt)

٩- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ضَمَّنِي رَسُولُ اللَّهِ ﷺ وَقَالَ: اللَّهُمَّ عَلِّمَهُ الْكِتَابَ. رواه البخاری، باب قول النبي ﷺ اللهم علمه الكتاب، رقم: ٧٥

9. ‘Abdullāh ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam embraced me and supplicated: O Allāh! Grant him knowledge of the Book. (Bukhārī)

١٠- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَثْبُتَ الْجَهْلُ، وَيَشْرَبَ الْخَمْرُ، وَيَظْهَرَ الزِّنَا. رواه البخاری، باب رفع العلم وظهور الجهل، رقم: ٨٠

10. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, among the signs of the Last Hour (the Day of Resurrection) is that knowledge will be lifted, ignorance (of Deen) will take root, liquor will be drunk, and adultery will prevail. (Bukhārī)

١١- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: بَيْنَا أَنَا نَائِمٌ أَتَيْتُ بِقَدَحٍ لَبَنٍ، فَشَرِبْتُ مِنْهُ حَتَّى إِنِّي لَأَرَى الرَّيَّ يَخْرُجُ فِي أَظْفِيرِي، ثُمَّ أُعْطِيتُ فَضْلِي يَعْنِي عُمَرَ قَالُوا: فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ؟ قَالَ: الْعِلْمُ. رواه البخاري، باب اللبن، رقم: ٧٠٠٦

11. ‘Abdullāh ibne ‘Umar Raḍiyallāhu ‘anhuma narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: While I was asleep, I was given a bowl of milk. So I drank from it to my fill, until I felt its freshness reaching my nails. Then I gave the rest of it to ‘Umar. The Ṣaḥabah Raḍiyallāhu ‘anhum asked: So, what is your interpretation about the dream, O Rasūlallāh? He said: Knowledge, (It means ‘Umar Raḍiyallāhu ‘anhu will receive an ample portion of the knowledge of Rasūlullāh Ṣallallāhu ‘alaihi wasallam). (Bukhārī)

١٢- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: لَنْ يَشْبَعَ الْمُؤْمِنُ مِنْ خَيْرٍ يَسْمَعُهُ حَتَّى يَكُونَ مُنْتَهَاهُ الْجَنَّةُ. رواه الترمذی وقال: هذا حديث حسن غريب، باب ما جاء في فضل الفقه على العبادة، رقم: ٢٦٨٦

12. Abu Sa‘īd Al-Khudrī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A believer’s thirst for knowledge is never quenched. He continues to hear and learn until he enters Paradise. (Tirmidhī)

١٣- عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: يَا أَبَا ذَرٍّ! لَنْ تَغْدُوَ فَتَعْلَمَ آيَةً مِنْ كِتَابِ اللَّهِ خَيْرٌ لَكَ مِنْ أَنْ تُصَلِّيَ مِائَةَ رَكْعَةٍ، وَلَآنَ تَغْدُوَ فَتَعْلَمَ بَابًا مِنَ الْعِلْمِ، عَمِلَ بِهِ أَوْ لَمْ يُعْمَلْ، خَيْرٌ مِنْ أَنْ تُصَلِّيَ أَلْفَ رَكْعَةٍ. رواه ابن ماجه، باب فضل من تعلم القرآن وعلمه، رقم: ٢١٩

13. Abu Dhar Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam told me: O Abu Dhar! If you go in the morning and learn a verse from the Book of Allāh, it is better for you than performing one hundred *Rak‘āt* of Ṣalāt. And if you go in the morning and learn a chapter of knowledge, which may or may not be applicable at that time (for example learning the method of Tayyammum), it is better for you than performing a thousand *Rak‘āt* of *Nafl* Ṣalāt. (Ibne-Mājah)

١٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ جَاءَ مَسْجِدِي هَذَا،

لَمْ يَأْتِهِ إِلَّا لِيُخَيَّرَ بَيْنَ تَعَلُّمِهِ أَوْ يُعَلِّمَهُ، فَهُوَ بِمَنْزِلَةِ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، وَمَنْ جَاءَ لِغَيْرِ ذَلِكَ فَهُوَ بِمَنْزِلَةِ الرَّجُلِ يَنْظُرُ إِلَى مَتَاعٍ غَيْرِهِ. رواه ابن ماجه، باب فضل العلماء، ٥٠٠٠، رقم: ٢٢٧

14. Abu Hurairah Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who comes to my Masjid (Masjid-un-Nabī) with no other intention but to learn or teach a good deed is like a Mujāhid in the path of Allāh. And, he who comes with some other intention is like one who has come to look at the belongings of others (and this looking is of no benefit to him). (Ibne-Mājah)

Note: The excellence mentioned in this ḥadīth is valid for all masjids, as all masjids are subsidiaries of Masjid-un-Nabī. (Injāh-ul-Hāja)

١٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ أَبَا الْقَاسِمِ ﷺ يَقُولُ: خَيْرُكُمْ أَحَاسِنُكُمْ أَخْلَاقًا إِذَا فَقَّهُوا. رواه ابن حبان، قال المحقق: إسناده صحيح على شرط مسلم ٢٩٤/١

15. Abu Hurairah Raḍiyallāhu ‘anhu narrates: I heard Abul Qāsim Ṣallallāhu ‘alaihi wasallam saying: The best amongst you are those who are best in conduct provided they have an understanding of Deen. (Ibne-Hibbān)

١٦- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: النَّاسُ مَعَادِنُ كَمَعَادِنِ الذَّهَبِ وَالْفِصَّةِ، فَخِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَقَّهُوا. (الحديث) رواه أحمد ٥٣٩/٢

16. Jābir ibne-‘Abdullāh Raḍiyallāhu ‘anhumā narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: People are like mines just as there are mines of gold and silver. Those who were better in the days of ignorance (prior to embracing Islām) are also better after accepting Islām provided they have understanding of Deen (Islām). (Musnad Ahmad)

Note: In this ḥadīth men have been compared with mines. Various mines contain different minerals. Some of which are more valuable, like gold and silver; while others are less valuable, like coal and lime. Similarly, different men have different qualities and habits, because of which some have higher rank and some have lower. Again, so long as gold and silver remain unexplored, these do not have the value but these acquire value only after being taken out of the mines. In the same manner, as long as a man remains hidden in

the darkness of infidelity, though he may have any measure of generosity or bravery, he does not bear that value which he would gain once he has embraced Islam and acquires the knowledge of Deen. (Maẓāhir-e- Haque)

١٧ - عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ غَدَا إِلَى الْمَسْجِدِ لَا يُرِيدُ إِلَّا أَنْ يَتَعَلَّمَ خَيْرًا، أَوْ يُعَلِّمَهُ، كَانَ لَهُ كَأَجْرِ حَاجٍّ تَامًا حَجَّتَهُ. رواه الطبرانی في الكبير ورجاله مرفقون كلهم، مجمع الزوائد ٣٢٩/١

17. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who goes to the masjid, not desiring anything other than learning or teaching something good, his reward is like that of a Ḥajj who performs a complete Ḥajj. (Ṭabarānī, Majma-‘uz-Zawāid)

١٨ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: عِلِّمُوا وَيَسِّرُوا وَلَا تُعَسِّرُوا. (الحدیث) رواه أحمد ٢٨٣/١

18. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Teach people (Deen), and be lenient with them and do not be stern with them. (Musnad Aḥmad)

١٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ مَرَّ بِسُوقِ الْمَدِينَةِ فَوَقَفَ عَلَيْهَا قَالَ: يَا أَهْلَ السُّوقِ مَا أَعْجَزَكُمْ؟ قَالُوا: وَمَا ذَاكَ يَا أَبَا هُرَيْرَةَ؟ قَالَ: ذَاكَ مِيرَاثُ رَسُولِ اللَّهِ ﷺ يُقَسَّمُ، وَأَنْتُمْ هَهُنَا، أَلَا تَذْهَبُونَ فَتَأْخُذُونَ نَصِيبَكُمْ مِنْهُ؟ قَالُوا: وَأَيْنَ هُوَ؟ قَالَ: فِي الْمَسْجِدِ، فَخَرَجُوا سِرَاعًا، وَوَقَفَ أَبُو هُرَيْرَةَ لَهُمْ حَتَّى رَجَعُوا، فَقَالَ لَهُمْ: مَا لَكُمْ؟ قَالُوا: يَا أَبَا هُرَيْرَةَ! فَقَدْ أَتَيْنَا الْمَسْجِدَ فَدَخَلْنَا فَلَمْ نَرْ فِيهِ شَيْئًا يُقَسَّمُ! فَقَالَ لَهُمْ أَبُو هُرَيْرَةَ: وَمَا رَأَيْتُمْ فِي الْمَسْجِدِ أَحَدًا؟ قَالُوا: بَلَى! رَأَيْنَا قَوْمًا يُصَلُّونَ، وَقَوْمًا يَقْرَأُونَ الْقُرْآنَ، وَقَوْمًا يَتَذَكَّرُونَ الْحَلَالَ وَالْحَرَامَ، فَقَالَ لَهُمْ أَبُو هُرَيْرَةَ: وَيَحْكُمُ فَذَاكَ مِيرَاثُ مُحَمَّدٍ ﷺ. رواه الطبرانی في الأوسط وإسناده حسن، مجمع الزوائد ٣٣١/١

19. Abu Hurairah Raḍiyallāhu ‘anhu while passing by a market of Madīnah stopped and asked: O People of the market; what has disabled you? They asked: What is the matter, O Abu Hurairah? He said: The inheritance of Rasūlullāh Ṣallallāhu ‘alaihi wasallam is being distributed and you are sitting here. Why do you not go there and take your share of it? They asked: Where is it being distributed?

He replied: In the masjid. So they rushed towards the masjid. Abu Hurairah stood there till they returned. And he asked: What happened? They said: O Abu Hurairah! We went to the masjid, entered it, and saw nothing being distributed. Abu Hurairah Raḍiyallāhu ‘anhu asked: Did you not see anyone in the masjid? They replied: Yes! verily We saw some people performing Ṣalāt, and some reciting the Qur’ān and some were discussing what is permissible and what is forbidden. Abu Hurairah said: Woe unto you, that is the inheritance of Muḥammad Ṣallallāhu ‘alaihi wasallam. (Ṭabarānī, Majma-‘uz-Zawāid)

٢٠ - عَنْ عَبْدِ اللَّهِ يَعْنِي ابْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا أَرَادَ اللَّهُ بِعَبْدٍ

خَيْرًا فَقَهَّهُ فِي الدِّينِ، وَالْهَمَّهُ رُشْدَهُ. رواه البزار والطبراني في الكبير ورجاله موثقون، مجمع الزوائد ١/٢٢٧

20. ‘Abdullāh ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When Allāh intends to endow His slave a good, He gives him understanding of Deen and inspires him with proper guidance. (Bazzār, Ṭabarānī, Majma-‘uz-Zawāid)

٢١ - عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ يَتِمَّ مَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ

مَعَهُ إِذْ أَقْبَلَ ثَلَاثَةٌ نَفَرٍ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ ﷺ وَذَهَبَ وَاحِدٌ، قَالَ: فَوَقَفَا عَلَى رَسُولِ اللَّهِ ﷺ فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحَلَقَةِ فَجَلَسَ فِيهَا، وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الثَّالِثُ فَادْبَرَ ذَاهِبًا فَلَمَّا فَرَغَ رَسُولُ اللَّهِ ﷺ قَالَ: أَلَا أَخْبِرُكُمْ عَلَى النَّفَرِ الثَّلَاثَةِ؟ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ تَعَالَى فَأَوَاهُ اللَّهُ إِلَيْهِ، وَأَمَّا الْآخَرُ فَاسْتَحْيَا فَاسْتَحْيَا اللَّهُ مِنْهُ، وَأَمَّا الْآخَرُ فَأَعْرَضَ

فَأَعْرَضَ اللَّهُ عَنْهُ. رواه البخارى، باب من قعد حيث ينتهي به المجلس، ٥٠٠٠، رقم: ٦٦

21. Abu Wāqid Al-Laiṭhī Raḍiyallāhu ‘anhu narrates that once Rasūlullāh Ṣallallāhu ‘alaihi wasallam was sitting in the masjid, and other people were also present. Three men came, two of them turned their attention towards Rasūlullāh Ṣallallāhu ‘alaihi wasallam, and one amongst them left. These two men stood near Rasūlullāh Ṣallallāhu ‘alaihi wasallam; one of them found some room in the circle, so he sat there, the other one sat behind them and the third one (as mentioned above) turned his back and left. At the end of the gathering, Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Should I not inform you about these three persons? One of them came closer to

Allāh by sitting in the circle and so Allāh covered him with His Mercy. And the other one felt shy (to sit in the circle), so Allāh regarded his shyness and did not deprive him of His Mercy and the last one turned away, so Allāh turned away from him. (Bukhārī)

٢٢- عَنْ أَبِي هَارُونَ الْعَبْدِيِّ رَحِمَهُ اللَّهُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَا أَيُّكُمْ رَجُلٌ مِنْ قِبَلِ الْمَشْرِقِ يَتَعَلَّمُونَ، فَإِذَا جَاؤُوكُمْ فَاسْتَوْصُوا بِهِمْ خَيْرًا، قَالَ: فَكَانَ أَبُو سَعِيدٍ إِذَا رَأَانَا قَالَ: مَرْحَبًا بِوَصِيَّةِ رَسُولِ اللَّهِ ﷺ. رواه الترمذی، باب ما جاء في الاستيضاء، ٠٠٠٠.

رقم: ٢٦٥١

22. Abu Hārūn Al-'Abdī Raḥimahullāh reports from Abu Sa'īd Al-Khudrī Raḍiyallāhu 'anhu, who narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: People from the East will come to you to seek knowledge of Deen, and when they come to you, treat them well. Abu Hārūn 'Abdī, says: Whenever Abu Sa'īd would see us, he would say: Welcome to those about whom Rasūlullāh Ṣallallāhu 'alaihi wasallam advised us. (Tirmidhī)

٢٣- عَنْ وَائِلَةَ بْنِ الْأَسْقَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ طَلَبَ عِلْمًا فَأَدْرَكَهُ كَتَبَ اللَّهُ لَهُ كِفْلَيْنِ مِنَ الْأَجْرِ، وَمَنْ طَلَبَ عِلْمًا فَلَمْ يَدْرِكْهُ كَتَبَ اللَّهُ لَهُ كِفْلًا مِنَ الْأَجْرِ. رواه

الطبرانی في الكبير ورجاله موثقون، مجمع الزوائد ١/ ٣٣٠

23. Wāthilah ibnīl-Asqa' Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who seeks knowledge and attains it, Allāh writes for him a double reward, and he who seeks knowledge but does not attain it, Allāh writes for him a single reward. (Tabarānī, Majma-'uz-Zawā'id)

٢٤- عَنْ صَفْوَانَ بْنِ عَسَّالٍ الْمُرَادِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ فِي الْمَسْجِدِ مُتَّكِئٌ عَلَى بُرْدٍ لَهُ أَحْمَرُ، فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ! إِنِّي جِئْتُ أَطْلُبُ الْعِلْمَ، فَقَالَ: مَرْحَبًا بِطَالِبِ الْعِلْمِ، إِنَّ طَالِبَ الْعِلْمِ لَتَحْفُهُ الْمَلَائِكَةُ بِأَجْنِحَتِهَا، ثُمَّ يَرْكَبُ بَعْضُهُمْ بَعْضًا حَتَّى يَبْلُغُوا السَّمَاءَ الدُّنْيَا مِنْ مَحَبَّتِهِمْ لِمَا يَطْلُبُ. رواه الطبرانی في الكبير ورجاله رجال الصحيح، مجمع الزوائد ١/ ٣٤٣

24. Safwān ibne-'Assāl Al-Murādī Raḍiyallāhu 'anhu narrates: I went to Nabī Ṣallallāhu 'alaihi wasallam, he was in the masjid, reclining on his red striped sheet. I said: O Rasūlallāh! I have come

to seek knowledge. He said: Welcome to the seeker of knowledge. Indeed, the angels cover the seeker of knowledge by their wings and they start gathering one upon another till they reach the sky, for the love of the knowledge which is being sought. (Tabarānī, Majma'uz-Zawā'id)

٢٥- عَنْ ثَعْلَبَةَ بْنِ الْحَكَمِ الصَّحَابِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَقُولُ اللَّهُ عَزَّ وَجَلَّ لِلْعُلَمَاءِ يَوْمَ الْقِيَامَةِ إِذَا قَعَدَ عَلَى كُرْسِيِّهِ لِفَضْلِ عِبَادِهِ: إِنِّي لَمْ أَجْعَلْ عِلْمِي وَحِلْمِي فِيكُمْ إِلَّا وَأَنَا أُرِيدُ أَنْ أَغْفِرَ لَكُمْ عَلَى مَا كَانَ فِيكُمْ وَلَا أَبَالِي. رواه الطبرانی في الكبير ورواه ثقات، الترغيب ١٠١/١

25. Tha'labah ibn al-Hakam Aṣ-Ṣahābī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Allāh 'Azza wa Jall, when seated on His Chair to judge His slaves on the Day of Resurrection, will say to the 'Ulamā (Islāmic Scholars): I blessed you with My knowledge and My kind forbearance in order to pardon you despite your faults, and I care not, as to the magnitude of your sins, as forgiving you is of no consequence to Me. (Tabarānī, Targhib)

٢٦- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ، وَإِنَّ الْعَالِمَ لَيَسْتَفْرِهُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالْحَيَاتِ فِي جَوْفِ الْمَاءِ، وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، وَإِنَّ الْأَنْبِيَاءَ لَمْ يُوْرَثُوا دِينَارًا وَلَا دِرْهَمًا، وَرَثُوا الْعِلْمَ، فَمَنْ أَخَذَهُ أَخَذَ بِحِطٍّ وَافٍ. رواه أبو داود، باب في فضل العلم، رقم: ٣٦٤١

26. Abu Dardā' Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Whoever travels on a path in search of knowledge, Allāh will enable him to travel on one of the paths to Paradise. And verily, the angels spread their wings with pleasure for one who seeks knowledge. Indeed the inhabitants of the skies and the earth and the fish in the depths of the water, all supplicate forgiveness for the 'Ālim (Islāmic Scholar). Verily, the eminence of an 'Ālim over a devout worshipper is that of the full moon over the stars. And indeed, the 'Ulamā are heirs of the prophets. And verily, the prophets did not leave behind as

inheritance any Dinār or Dirham, rather they leave ‘Ilm as inheritance. So, whoever acquired this, received an abundant portion. (Abu Dāwūd)

٢٧- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: وَمَوْتُ (الْعَالِمِ) مُصِيبَةٌ لَا تُجْبَرُ وَتُؤَلِّمَةُ لَا تُسَدُّ وَهُوَ نَجْمٌ طُمِسَ، مَوْتُ قَبِيلَةٍ أَيْسَرُ مِنْ مَوْتِ عَالِمٍ. (وهو بعض الحديث) رواه البيهقي في شعب الإيمان ٢٦٤/٢

27. Abu Dardā’ Raḍiyallāhu ‘anhū narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: The death of an ‘Ālim, is such a calamity that it can neither be made up nor compensated for; and he was a star (of guidance and due to his death) his light is lost. The death of a whole tribe is less significant than the death of an ‘Ālim. (Baihaqī)

٢٨- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِنَّ مَثَلَ الْعُلَمَاءِ كَمَثَلِ النُّجُومِ فِي السَّمَاءِ يَهْتَدَى بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ، فَإِذَا انْطَمَسَتْ النُّجُومُ أَوْشَكَ أَنْ تَضِلَّ الْهَدَاةُ. رواه أحمد ١٥٧/٣

28. Anas ibne-Mālik Raḍiyallāhu ‘anhū narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, the example of the ‘Ulamā is like that of stars in the sky by which guidance is obtained in the darkness of the land and water; when stars lose their radiance, it is likely that travellers will go astray. (Musnad Aḥmad)

Note: This refers to the absence of ‘Ulamā, which invariably leads to the straying of mankind from the straight path.

٢٩- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: فَقِيهٌ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ. رواه الترمذی وقال: هذا حديث غريب، باب ماجاء في فضل الفقه على العبادة، رقم: ٢٦٨١

29. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasulullah Ṣallallāhu ‘alaihi wasallam said: One Faqīh (learned man) has more power over Shaitān than a thousand devout worshippers. (Tirmidhī)

Note: This means that it is easier for a Shaiṭān to deceive a thousand ‘Ābid (devout worshippers) than to deceive an ‘Ālim who has a thorough knowledge of Deen.

٣٠- عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذُكِرَ لِرَسُولِ اللَّهِ ﷺ رَجُلَانِ أَحَدُهُمَا عَابِدٌ

وَالْآخِرُ عَالِمٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَدْنَاكُمْ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَوَاتِ وَالْأَرْضِينَ حَتَّى النَّمْلَةِ فِي جُحْرِهَا وَحَتَّى الْحُوتِ لِيُصَلُّوا عَلَى مُعَلِّمِ النَّاسِ الْخَيْرِ. رواه الترمذی وقال: هذا حديث حسن غريب صحيح، باب ما جاء في فضل الفقه على العبادة، رقم: ۲۶۸۵

30. Abu Umāmah Al-Bāhilī Raḍiyallāhu ‘anhu narrates that two men were mentioned to Rasūlullāh Ṣallallāhu ‘alaihi wasallam, one of them learned and the other devout worshipper. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The superiority of an ‘Ālim over an ‘Ābid is like that of mine over the least amongst you. Then Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, Allāh, His angels, the inhabitants of the skies and the earths, even the ants in their holes and even fish invoke mercy, grace and honour on him who teaches people good deeds. (Tirmidhī)

۳۱- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَلَا إِنَّ الدُّنْيَا مَلْعُونَةٌ مَلْعُونٌ مَا فِيهَا إِلَّا ذِكْرُ اللَّهِ وَمَا وَالَاهُ وَعَالِمٌ أَوْ مُتَعَلِّمٌ. رواه الترمذی وقال: هذا حديث حسن غريب، باب منه حديث إن الدنيا ملعونة، رقم: ۲۳۲۲

31. Abu Hurairah Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Behold! Indeed, the world is accursed, and all that it contains is accursed except the Dhikr of Allāh, and that which brings one closer to Allāh, an ‘Ālim or a seeker of knowledge of Deen. (Tirmidhī)

۳۲- عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: اغْدُ عَالِمًا، أَوْ مُتَعَلِّمًا، أَوْ مُسْتَمِعًا، أَوْ مُحِبًّا، وَلَا تَكُنِ الْخَامِسَةَ فَتَهْلِكَ وَالْخَامِسَةُ أَنْ تُبْغِضَ الْعِلْمَ وَأَهْلَهُ. رواه الطبرانی في الثلاثة واليزار ورجاله موثقون، مجمع الزوائد ۳۲۸/۱

32. Abu Bakrah Raḍiyallāhu ‘anhu narrates: I heard Nabī Ṣallallāhu ‘alaihi wasallam saying: You should become either (1) an ‘Ālim or (2) a seeker of knowledge of Deen, or (3) an attentive listener to the knowledge of Deen, or (4) a lover of knowledge of Deen and Ulamā. Do not be of the fifth kind, otherwise you will be ruined. The fifth kind is that you bear malice towards knowledge of Deen and those who possess it. (Tabrānī, Bazzār, Majma‘-uz-Zawāid)

٣٣- عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٍ آتَاهُ اللَّهُ مَالًا فَسَلَّطَهُ عَلَىٰ هَلَكْتِهِ فِي الْحَقِّ، وَرَجُلٍ آتَاهُ اللَّهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا.

رواه البخاري، باب إنفاق المال في حقه، رقم: ١٤٠٩

33. Ibne-Mas'ūd Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: There are only two people worthy of envy: A person whom Allāh has given wealth, and empowers him to spend it in righteous causes; and the other, whom Allāh has given knowledge by means of which he makes sound judgements, and teaches it to others. (Bukhārī)

٣٤- عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَقْرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ، فَاسْتَدْرَكْتَنِي إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ! أَخْبِرْنِي عَنِ الْإِسْلَامِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ، وَتَقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا، قَالَ: صَدَقْتَ، قَالَ: فَعَجَبْنَا لَهُ، يَسْأَلُهُ وَيُصَدِّقُهُ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ؟ قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ، قَالَ: صَدَقْتَ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ؟ قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ، فَإِنَّهُ يَرَاكَ، قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ؟ قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا؟ قَالَ: أَنْ تَلِدَ الْأُمَةُ رِبَّتَهَا، وَأَنْ تَرَى الْخُفَاةَ الْعُرَاةَ، الْعَالَةَ، رِعَاءَ الشَّاءِ، يَتَطَاوَلُونَ فِي الْبُنْيَانِ، قَالَ: ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ لِي: يَا عُمَرُ! أَتَدْرِي مِنَ السَّائِلِ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَإِنَّهُ جَبْرِيلُ، أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ. رواه مسلم، باب بيان الإيمان

والإسلام، ٠٠٠٠، رقم: ٩٣

34. 'Umar ibn al-Khaṭṭāb Raḍiyallāhu 'anhu narrates that one day while we were sitting with Rasūlullāh Ṣallallāhu 'alaihi wasallam, a man with extremely white clothing and very black hair came to us. No signs of travel were visible on him and none of us recognised him. Sitting down close to Rasūlullāh Ṣallallāhu 'alaihi wasallam, resting his knees against his and placing his palms on his own thighs, he said: O Muhammad! Tell me about Islām. Rasūlullāh Ṣallallāhu

'alaihi wasallam replied: Islām is to testify that none is worthy of worship but Allāh, and Muhammad is the Messenger of Allāh, to establish Ṣalāt, to pay Zakāt, to fast in Ramaḍan, and to perform Ḥajj to Baitullāh, provided you have resources for it. The man said: You have spoken the truth. 'Umar Raḍiyallāhu 'anhu said: We were amazed at his asking the question and endorsing the answer. Then he said: Tell me about Īmān (faith)? Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Īmān is to believe in Allāh, His angels, His books, His Messengers, and the Last Day, and to believe in the Divine Destiny - both good and bad of it. He said: You have spoken the truth. And then asked: Tell me about Iḥsān? Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Iḥsān is to worship Allāh as though you are seeing Him; and even if you do not see Him, He certainly sees you. Then he said: Tell me about the Hour? Rasūlullāh Ṣallallāhu 'alaihi wasallam replied: The one who is asked about it knows no more than the one who is asking. He said: Then tell me about its signs. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: That a slave-girl will give birth to her mistress; and you will see barefooted, naked and destitute shepherds competing with one another in constructing lofty buildings. 'Umar Raḍiyallāhu 'anhu said: Then he went away and I stayed for a while. Then, Rasūlullāh Ṣallallāhu 'alaihi wasallam asked: O 'Umar! Do you know who the questioner was? I said: Allāh and His Messenger know best. He said: He was Jibraīl, who came to teach you your Deen (Islam). (Muslim)

Note: In ḥadīth, amongst the signs of the Last Day is that a slave girl will give birth to her owner (mistress); which means that disobedience of parents will become rampant at the approach of the Last Day, so much so that girls, in whose nature obedience to their mother is more ingrained, would not only become disobedient, but dominate over their mothers, like a lady mistress orders her maid-servant. This is why Rasūlullāh Ṣallallāhu 'alaihi wasallam has described a slave-girl giving birth to her mistress. The second sign of the Last Day means, such people shall be in possession of wealth who would not be worthy of it. Their interest will be in constructing high buildings and they would compete with one another in it. (Ma'āriful Ḥadīth)

أَحَدُهُمَا كَانَ عَالِمًا يُصَلِّي الْمَكْتُوبَةَ ثُمَّ يَجْلِسُ فَيُعَلِّمُ النَّاسَ الْخَيْرَ، وَالْآخَرُ يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ، أَيُّهُمَا أَفْضَلُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: فَضْلُ هَذَا الْعَالِمِ الَّذِي يُصَلِّي الْمَكْتُوبَةَ ثُمَّ يَجْلِسُ فَيُعَلِّمُ النَّاسَ الْخَيْرَ عَلَى الْعَابِدِ الَّذِي يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ كَفَضْلِي عَلَى أَذْنَاكُمْ رَجُلًا. رواه الدارمي ١٠٩/١

35. Ḥasan Rahimahullāh narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam was asked about two men from the Banī Isrā’īl as to which of them was superior. One of them was an ‘Ālim, who observed the obligatory Ṣalāt, and then sat and taught the people good; the other one fasted by day, and worshipped during the night. Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: The superiority of that ‘Ālim who observed the obligatory Ṣalāt then sat and taught good, over a devout worshipper who fasted by day and worshipped during the night, is like my superiority over the least amongst you. (Sunan-ud-dārmī)

٣٦- عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَعَلَّمُوا الْقُرْآنَ وَعَلِّمُوهُ النَّاسَ وَتَعَلَّمُوا الْعِلْمَ وَعَلِّمُوهُ النَّاسَ وَتَعَلَّمُوا الْفَرَائِضَ وَعَلِّمُوها النَّاسَ فَإِنِّي أَمْرٌ مَقْبُوضٌ وَإِنَّ الْعِلْمَ سَيَقْبُضُ حَتَّى يَخْتَلِفَ الرَّجُلَانِ فِي الْفَرِيضَةِ لَا يَجِدَانِ مَنْ يُخْبِرُهُمَا بِهَا. رواه البيهقي في شعب الإيمان ٢٥٥/٢

36. ‘Abdullāh Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Learn the Qur’ān and teach it to people; acquire knowledge of Deen and teach it to people; learn the obligatory Commandments (of Allāh) and teach these to people: Indeed I would die and verily the knowledge will also be lifted soon, so much so that two people will disagree on an obligatory command, and there will be no one who could guide them correctly about it. (Baihaqī)

٣٧- عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا أَيُّهَا النَّاسُ! خُذُوا مِنَ الْعِلْمِ قَبْلَ أَنْ يَقْبُضَ الْعِلْمُ وَقَبْلَ أَنْ يُرْفَعَ الْعِلْمُ. (الحديث) رواه أحمد ٢٦٦/٥

37. Abu Umāmah Al-Bāhilī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: O people! Acquire knowledge, before knowledge is withdrawn, and before it is eliminated. (Musnad Aḥmad)

٣٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ، عِلْمًا عَلَّمَهُ وَنَشَرَهُ، وَوَلَدًا صَالِحًا تَرَكَهُ، وَمُصْحَفًا وَرَّثَهُ، أَوْ مَسْجِدًا بَنَاهُ أَوْ بَيْتًا لِابْنِ السَّبِيلِ بَنَاهُ، أَوْ نَهْرًا أَجْرَاهُ، أَوْ صَدَقَةً أَخْرَجَهَا مِنْ مَالِهِ فِي صِحِّهِ وَحَيَاتِهِ، يَلْحَقُهُ مِنْ بَعْدِ مَوْتِهِ. رواه ابن ماجه، باب ثواب معلم الناس الخير، رقم: ٢٤٢

38. Abu Hurairah Raḍiyallāhu ‘anhū narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, among the actions and good deeds for which a believer will continue to receive rewards even after his death are: (i) Knowledge which he taught and spread (ii) righteous children whom he left behind (iii) the Qur’ān which he left as an inheritance (iv) a masjid which he built (v) a rest house which he built for the travellers (vi) a stream which he caused to flow (vii) a charity that he gave from his wealth, while he was alive and healthy. For all these, he will continue to receive rewards after his death. (Ibne-Mājah)

٣٩- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا حَتَّى تُفْهَمَ. (الحديث) رواه البخارى، باب من أعاد الحديث ٠٠٠٠، رقم: ٩٥

39. Anas Raḍiyallāhu ‘anhū says about Nabī Ṣallallāhu ‘alaihi wasallam that (at times and according to the needs of the moment) whenever he said something, he would repeat it thrice so that the meaning would be fully understood. (Bukhārī)

٤٠- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يَبْقَ عَالِمٌ اتَّخَذَ النَّاسُ رُؤُوسًا جُهَالًا، فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا. رواه البخارى، باب كيف يقبض العلم؟ رقم: ١٠٠

40. ‘Abdullāh ibne-‘Amr ibnil-‘Āṣ Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Allāh will not take away knowledge of Deen from people at once, but will withdraw knowledge by the death of ‘Ulamā until no ‘Ālim will be left, people will take ignorant men as their leaders. They will be asked question relating to Deen and they will give verdict without knowledge. They being astray will lead others astray. (Bukhārī)

٤١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ يُبْغِضُ كُلَّ جَعْظَرِيٍّ جَوَاطِئَ سَخَابٍ بِالْأَسْوَاقِ، جِنْفَةٍ بِاللَّيْلِ، حِمَارٍ بِالنَّهَارِ، عَالِمٍ بِأَمْرِ الدُّنْيَا، جَاهِلٍ بِأَمْرِ الْآخِرَةِ. رواه ابن

حيان، قال المحقق: إسناده صحيح على شرط مسلم ٢٧٤/١

41. Abu Hurairah Raḍiyallāhu ‘anhū narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Allāh hates every harsh man, who eats excessively, shouts in the bāzār, sleeps at night like a corpse, passes the day like a donkey, and well aware of worldly matters but totally ignorant about matters of the Hereafter. (Ibne-Hibbān)

٤٢ - عَنْ يَزِيدَ بْنِ سَلَمَةَ الْجُعْفِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي قَدْ سَمِعْتُ مِنْكَ حَدِيثًا كَثِيرًا أَخَافُ أَنْ يَنْسِيَ أَوَّلَهُ آخِرُهُ فَحَدِّثْنِي بِكَلِمَةٍ تَكُونُ جَمَاعًا، قَالَ: اتَّقِ اللَّهَ فِيمَا تَعْلَمُ. رواه الترمذی وقال: هذا حديث ليس إسناده بمتصل وهو عندي مرسل، باب ما جاء في فضل الفقه على العبادة،

رقم: ٢٦٨٣

42. Yazīd ibne-Salama Al-Ju‘fī Raḍiyallāhu ‘anhū narrates: I said: O Rasūlallāh! I have heard many ahādith from you; I fear that recent ahādith may cause me to forget the earlier ones. So, tell me something comprehensive. He said: Fear and obey Allāh to the best of your knowledge. (Tirmidhi)

٤٣ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: لَا تَعْلَمُوا الْعِلْمَ لِنَبَاهُوا بِهِ الْعُلَمَاءَ وَلَا تُمَارُوا بِهِ السُّفَهَاءَ، وَلَا تَخَيَّرُوا بِهِ الْمَجَالِسَ فَمَنْ فَعَلَ ذَلِكَ، فَالنَّارُ النَّارُ. رواه ابن ماجه، باب الإنفاع بالعلم والعمل به، رقم: ٢٥٤

43. Jābir ibne-‘Abdullāh Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Do not acquire knowledge of Deen for showing superiority over ‘Ulamā and do not use this knowledge to quarrel with the ignorant and do not use this knowledge to hold assemblies. He who has done like this (for him) there is Fire, and Fire. (Ibne-Mājah)

Note: Acquiring knowledge of Deen is not to be used for diverting the attention of people towards one's self.

٤٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ أَلْجَمَهُ اللَّهُ يَلْجَأُ مِنْ نَارِ يَوْمِ الْقِيَامَةِ. رواه أبو داود، باب كراهية منع العلم، رقم: ٣٦٥٨

44. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who is asked something about knowledge (of Deen) and he conceals it, Allāh will put a bridle of fire on him on the Day of Resurrection. (Abu Dāwūd)

٤٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَثَلُ الَّذِي يَتَعَلَّمُ الْعِلْمَ ثُمَّ لَا يُحَدِّثُ بِهِ كَمَثَلِ الَّذِي يَكْتَنِزُ الْكَنْزَ ثُمَّ لَا يُنْفِقُ مِنْهُ. رواه الطبرانی في الأوسط وفي إسناده ابن لهيعة، الترغيب ١٢٢/١

45. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The example of the person who acquires knowledge of Deen and then does not convey it to others, is like the one who has collected a treasure but does not spend (and benefit) from it. (Tabarānī Targhib)

٤٦ - عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا. (وهو قطعة من الحديث) رواه مسلم، باب في الأدعية، رقم: ٦٩٠٦

46. Zaid ibne-Arqaṃ Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam used to invoke:

اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا.

O Allāh! I seek refuge in You from that knowledge which does not give benefit, and from that heart which does not fear You, and from that inner-self which does not get satisfied, and from that supplication which is not accepted.

(Muslim)

٤٧ - عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَرَوْهُ قَدَمًا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عَمَلِهِ فِيمَا أَفْتَاهُ، وَعَنْ عِلْمِهِ فِيمَا فَعَلَ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ وَعَنْ جَسَدِهِ فِيمَا أَبْلَاهُ. رواه الترمذی وقال: هذا حديث حسن صحيح، باب في القيامة، رقم: ٢٤١٧

47. Abu Barzah Aslamī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The feet of the slave of Allāh will not move from its place on the Day of Judgment until he is questioned about his life, how he spent it; about his knowledge of

Deen, whether he practiced it; about his wealth, from where he acquired it and where he spent it; and about his body (in which activities) did he age it. (Tirmidhi)

٤٨ - عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ الْأَزْدِيِّ رَضِيَ اللَّهُ عَنْهُ صَاحِبِ النَّبِيِّ ﷺ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَثَلُ الَّذِي يُعَلِّمُ النَّاسَ الْخَيْرَ وَيَنْسَى نَفْسَهُ كَمَثَلِ السَّرَاجِ يُضِيءُ لِلنَّاسِ وَيَحْرَقُ نَفْسَهُ. رواه الطبرانی في الكبير وإسناده حسن إن شاء الله تعالى، الترغيب ١/٢٢٦

48. Jundub ibne-‘Abdullāh Al-Azdī Raḍiyallāhu ‘anhū a saḥābi of Nabī Ṣallallāhu ‘alaihi wasallam narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The example of the person who teaches people good and neglects himself (does not practice himself), is like a lamp which is a source of illumination for people and burns itself. (Tabarānī, Targhīb)

٤٩ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: رُبَّ حَامِلٍ فِقْهِ غَيْرِ فِقْيِهِ، وَمَنْ لَمْ يَنْفَعْهُ عِلْمُهُ ضَرَّهُ جَهْلُهُ، أَقْرَأُ الْقُرْآنَ مَا نَهَاكَ، فَإِنْ لَمْ يَنْهَكَ فَلَسْتَ تَقْرَأُ. رواه الطبرانی في الكبير وفيه شهر بن حوشب وهو ضعيف وقد وثق، مجمع الزوائد ١/٤٤٠

49. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhūma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Some people having knowledge of Deen, lack its understanding. And he whose knowledge does not benefit him, his ignorance will harm him. You will indeed be considered amongst those who recite the Qur’ān as long as it restrains you from the forbidden. If it does not restrain you, then you are not from those who recite the Qur’ān. (Tabarānī, Majma-‘uz-Zawāid)

٥٠ - عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَامَ لَيْلَةً بِمَكَّةَ مِنَ اللَّيْلِ فَقَالَ: اللَّهُمَّ هَلْ بَلَغْتُ؟ ثَلَاثَ مَرَّاتٍ، فَقَامَ عُمَرُ بْنُ الْخَطَّابِ، وَكَانَ أَوَاهًا، فَقَالَ: اللَّهُمَّ نَعَمْ، وَحَرَصْتُ وَجَهَدْتُ وَنَصَحْتُ، فَقَالَ: لِيُظْهَرَ الْإِيمَانُ حَتَّى يُرَدَّ الْكُفْرُ إِلَى مَوَاطِنِهِ، وَلِتُخَاصَّنَ الْبَحَارُ بِالْإِسْلَامِ، وَلِيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَتَعَلَّمُونَ فِيهِ الْقُرْآنَ يَتَعَلَّمُونَهُ وَيَقْرَأُونَهُ وَيَقُولُونَ: قَدْ قَرَأْنَا وَعَلِمْنَا، فَمَنْ ذَا الَّذِي هُوَ خَيْرٌ مِنَّا؟ (ثُمَّ قَالَ لِأَصْحَابِهِ) فَهَلْ فِي أَوْلَيْكَ مِنْ خَيْرٍ؟ قَالُوا: يَا رَسُولَ اللَّهِ وَمَنْ أَوْلَيْكَ؟ قَالَ: أَوْلَيْكَ مِنْكُمْ وَأَوْلَيْكَ وَقَوْلُ النَّارِ. رواه الطبرانی في الكبير ورجاله ثقات

إلا أن هند بنت الحارث الخثعمية التابعة لم أر من وثقها ولا جرحها، مجمع الزوائد ١٩١/١ طبع مؤسسة المعارف، بيروت.
هند مقبولة، تقريب التهذيب

50. ‘Abdullāh Ibne-‘Abbās Raḍiyallāhu ‘anhuma that one night Rasūlullāh Ṣallallāhu ‘alaihi wasallam stood in Makkah and said this three times: O Allāh! Have I conveyed (the Message)? ‘Umar Ibnil-Khaṭṭāb, who was most tender hearted, got up and said: Yes! O Allāh! I make you witness You (O Rasūlallāh) have strongly motivated, striven hard and sincerely advised. He said: Īmān will indeed prevail till infidelity will be pushed to its origins, and surely you will sail on high seas for spreading Islām. And a time will certainly come, when people will learn the Qur’ān; learning it and reciting it, and then saying: We have learnt it and know it. So, who is better than us? (Then Rasūlullāh Ṣallallāhu ‘alaihi wasallam told his Ṣahāba): Can there be any good in them? The Ṣahāba asked: O Rasūlallāh! Who would be these people? He said: They are from amongst you and they are the fuel of Fire! (Tabarānī, Majma-‘uz-Zawāid)

٥١- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا جُلُوسًا عِنْدَ بَابِ رَسُولِ اللَّهِ ﷺ نَتَذَاكَرُ يَنْزِعُ هَذَا بَايَةً وَيَنْزِعُ هَذَا بَايَةً فَخَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ كَأَنَّمَا يُفَقِّأُ فِي وَجْهِهِ حَبُّ الرُّمَّانِ فَقَالَ: يَا هَؤُلَاءِ بِهِذَا بُعِثْتُمْ أَمْ بِهِذَا أُمِرْتُمْ؟ لَا تَرْجِعُوا بَعْدِي كَفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ. رواه الطبراني في

الأوسط ورجاله ثقات أنباء، مجمع الزوائد ٣٨٩/١

51. Anas Raḍiyallāhu ‘anhu narrates that we were sitting by the door of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, and were discussing. One man was arguing and quoting one verse of the Qur’ān, and the other quoting another verse. At this, Rasūlullāh Ṣallallāhu ‘alaihi wasallam came out to us. His face was red (in anger), as if (the juice of) pomegranate was spread on his face and he said: O people! Have you been sent for this, or have you been ordered to do so? Do not return to infidelity after me by cutting one another’s necks! (Tabarānī, Majma-‘uz-Zawāid)

٥٢- عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ: أَنَّ عِيسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ قَالَ: إِنَّمَا الْأُمُورُ ثَلَاثَةٌ: أَمْرٌ تَبَيَّنَ لَكَ رُشْدُهُ فَاتَّبِعْهُ، وَأَمْرٌ تَبَيَّنَ لَكَ غِيَّهُ فَاجْتَنِبْهُ، وَأَمْرٌ اخْتَلَفَ فِيهِ فَرَدَّهُ إِلَى عَالِمِهِ. رواه الطبراني في الكبير ورجاله موثقون، مجمع الزوائد ٣٩٠/١

52. ‘Abdullāh ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates from Nabī

Ṣallallāhu ‘alaihi wasallam that ‘Īsā Ibne-Maryam ‘alaihis salam said: Indeed matters are of three kinds: A matter whose righteousness is evident to you, so follow it; a matter whose error is evident to you, so leave it; a matter which is disputable, so refer it to an ‘Ālim who is knowledgeable about it. (Tabarānī, Majma-‘uz-Zawāid)

٥٣- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: اتَّقُوا الْحَدِيثَ عَنِّي إِلَّا مَا عَلِمْتُمْ، فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ، وَمَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ. رواه الترمذی وقال: هذا حديث حسن، باب ما جاء في الذي يفسر القرآن برأيه، رقم: ٢٩٥١

53. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Avoid relating a ḥadīth from me, unless you know it for a certainty. He who deliberately narrates from me falsely, then let him prepare for himself an abode in the Hell-Fire. And he who interprets the Qur’ān according to his own opinion, then let him prepare for himself an abode in the Hell-Fire. (Tirmidhi)

٥٤- عَنْ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَالَ فِي كِتَابِ اللَّهِ بِرَأْيِهِ فَأَصَابَ فَقَدْ أَخْطَأَ. رواه أبو داود، باب الكلام في كتاب الله بلا علم، رقم: ٣٦٥٢

54. Jundub Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who interprets the Qur’ān according to his opinion and that happens to be correct, even then he has erred. (Abu Dāwūd)

Note: This means, that if someone interprets the Qur’ān in the light of his own opinion and that interpretation incidentally turns out to be correct; even so he has erred, because he did not refer (for this commentary) to the Prophet’s Aḥādīth and nor to the ‘Ulamā of this Ummah. (Mazāhir-e-Haqq)

TO BE INSPIRED BY THE QUR'ĀN AND ḤADĪTH

VERSES OF QUR'ĀN

Allāh Subḥānahū wa Ta'ālā said to
His Prophet Sallallāhu 'alaihi
wasallam:

When they listen to that which has
been revealed to the Messenger;
you see their eyes overflow with
tears, because of their recognition
of the Truth (in the Qur'ān).

Al-Mā'idah 5: 83

Allāh Subḥānahū wa Ta'ālā says:

And when the Qur'ān is recited,
give ear to it and pay heed, so that
you may obtain Mercy.

Al-A'rāf 7: 204

Allāh Subḥānahū wa Ta'ālā says:

He (Allāh's favoured bondsman)
said (to Mūsa 'Alaihis Salām):
Then if you follow me (to acquire
knowledge) ask me not about
anything till I myself mention of it
to you.

Al-Kahf 18: 70

Allāh Subḥānahū wa Ta'ālā said to
His Prophet Sallallāhu 'alaihi
wasallam:

Therefore give glad tidings to
(those of) my servants

قال الله تعالى:

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ
أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا
مِنَ الْحَقِّ [المائدة: ٨٣]

وقال تعالى:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُمْ
وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾
[الأعراف: ٢٠٤]

وقال تعالى:

قَالَ فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ
حَتَّىٰ أَحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾
[الكهف: ٧٠]

وقال تعالى:

فَبَشِّرْ عِبَادِ ﴿٧٧﴾

who listen carefully to all that is said, and follow the best of it; (For) it is they whom Allāh has graced with his guidance, and it is they who are men of understanding. Az-Zumar 39: 17-18

الَّذِينَ يَسْمَعُونَ الْقَوْلَ فَيَتَّبِعُونَ
أَحْسَنَهُ ۚ أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ
وَأُولَٰئِكَ هُمُ أُولُوا الْأَلْبَابِ ﴿١٨﴾
[الزمر: ١٧، ١٨]

Allāh Subhānahū wa Ta'ālā says :

Allāh has revealed the best of all teachings, a book (Qur'ān), its contents resembling each other (in goodness and truth) and repeating each statement (of the truth) many times. The skin of those who fear their Rabb, shiver from it (when they recite it or hear it). Then their skins and their hearts soften to the remembrance of Allāh.

Az-Zumar 39: 23

وقال تعالى :
اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا
مُتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ
يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ
وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ [الزمر: ٢٣]

AḤĀDĪTH

٥٥ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ لِي رَسُولُ اللَّهِ ﷺ : اقْرَأْ عَلَيَّ ، قُلْتُ : أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ ؟ قَالَ : فَإِنِّي أَحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي ، فَقَرَأْتُ عَلَيْهِ سُورَةَ النَّسَاءِ حَتَّى بَلَغْتُ ﴿ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَؤُلَاءِ شَهِيدًا ۖ ﴾ قَالَ : أَمْسِكْ ، فَإِذَا عَيْنَاهُ تَذَرَفَانِ . رواه البخارى ، باب فكيف إذا جئنا من كل أمة بشهيد ٥٠٠٠ الآية ، رقم : ٤٥٨٢

55. 'Abdullāh ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam asked me to recite the Qur'ān; I submitted: Shall I recite the Qur'ān to you while it has been revealed to you? He said: I like to hear it from someone else. So, I recited to him Sūrah An-Nisa. When I came to the Verse:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَؤُلَاءِ شَهِيدًا

So how will it be with them, when We bring of every people a witness; and We shall bring you O Muḥammad, a witness

against these people –i.e. your Ummah.

He said: Stop, I saw tears were rolling from his eyes. (Bukhārī)

٥٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: إِذَا قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاءِ ضَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ، كَأَنَّهُ سِدْسَلَةٌ عَلَى صَفْوَانٍ، فَإِذَا فُرَّعَ عَنْ قُلُوبِهِمْ قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا: الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ. رواه البخاري، باب قول الله تعالى ولا تنفع

الشفاعة عنده إلا لمن أذن له الآية، رقم: ٧٤٨١

56. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When Allāh decrees a matter in heaven, the angels strike their wings in fear and submission to His word. The decree of Allāh sounds to them like the chiming of a chain on a smooth rock. When their hearts are relieved from fear, they ask one another: What did your Rabb say? They say: He commanded the Truth, and He is the Most High, the Most Great. (Bukhārī)

٥٧- عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ رَحِمَهُ اللَّهُ قَالَ: التَقَى عَبْدُ اللَّهِ بْنُ عُمَرَ وَعَبْدُ اللَّهِ بْنُ عُمَرَ وَابْنُ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمْ عَلَى الْمَرْوَةِ فَتَحَدَّثَا ثُمَّ مَضَى عَبْدُ اللَّهِ بْنُ عُمَرَ وَبَقِيَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَبْكِي فَقَالَ لَهُ رَجُلٌ: مَا يَبْكِيكَ يَا أَبَا عَبْدِ الرَّحْمَنِ؟ قَالَ: هَذَا يَعْنِي عَبْدُ اللَّهِ بْنُ عُمَرَ وَزَعَمَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ كِبَرٍ كَبَّهُ اللَّهُ لَوَجْهِهِ فِي

النَّارِ. رواه أحمد والطبرانی في الكبير ورجاله رجال الصحيح، مجمع الزوائد ١/٢٨٢

57. Abu Salama ibne-‘Abdur Raḥmān ibne-‘Auf Raḥimahullāh narrates that ‘Abdullāh ibne-‘Umar and ‘Abdullāh ibne-‘Amr ibn al-‘Ās Raḍiyallāhu ‘anhum met each other at *Marwah* (Mount). Both of them talked to each other for sometime. Then ‘Abdullāh ibne-‘Amr left, and ‘Abdullāh ibne-‘Umar remained there weeping. A man asked him: What has made you weep? O Abu ‘Abdur Raḥman! Ibn ‘Umar said: This man ‘Abdullāh ibn ‘Amr has just told me that he heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He, in whose heart there is pride equal to a mustard seed, Allāh will throw him upside down into the Fire. (Musnad Aḥmad, Ṭabarānī, Majma-‘uz-Zawāid)

DHIKR REMEMBRANCE OF ALLĀH TA‘ĀLĀ

*Fulfilling the Commandments of Allāh Ta‘ālā
with the complete attention that Allāh Ta‘ālā is
in front of me and seeing me*

VIRTUES OF AL-QUR’ĀN

VERSES OF QUR’ĀN

Allāh Subhānahu wa Ta‘ālā says:

O mankind! There has come to you a heart rending advise from your Sustainer (The Qur’ān, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breast, a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers.

Say: In the Bounty of Allāh, and in His mercy (Islām and the Qur’ān); therein let them rejoice. That is better than what (the wealth) they amass.

Yūnus 10:57-58

Allāh Subhānahu wa Ta‘ālā said to His Prophet Sallallāhu ‘alaihi wasallam:

Say: The Holy Spirit (Jibraīl) has

قال الله تعالى:

يَا أَيُّهَا النَّاسُ قَدْ
جَاءَكُمْ مَوْعِظَةٌ مِّنْ
رَّبِّكُمْ وَشِفَاءٌ
لِّمَا فِي الصُّدُورِ
وَهُدًى وَرَحْمَةٌ

لِّلْمُؤْمِنِينَ ﴿٥٧﴾

قُلْ نَفِضِلُ اللّٰهُ وَرَحْمَتُهُ فِىْ ذٰلِكَ
فَلْيَفْرَحُوْا هُوَ خَيْرٌ مِّمَّا

يَجْمَعُوْنَ ﴿٥٨﴾ [يونس: ٥٧-٥٨]

وقال تعالى:

قُلْ نَزَّلَهُ رُوْحُ الْقُدُسِ مِنْ رَبِّكَ

revealed it from Your Sustainer with truth, that it may give firmness to those who believe, and as guidance and good tidings for those who have submitted (to Allāh).
An-Nahl 16:102

بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا
وَهُدًى وَبُشْرَى
لِلْمُسْلِمِينَ ﴿١٠٢﴾ [النحل: ١٠٢]

Allāh Subhānahū wa Ta'ālā says:

وقال تعالى:

And We reveal of the Qur'ān that which is a healing (from incorrect beliefs, doubts, suspicions and bad conduct) and a mercy for believers.
Al-Isrā' 17: 82

وَنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ
وَرَحْمَةٌ لِّلْمُؤْمِنِينَ [الإسراء: ٨٢]

Allāh Subhānahū wa Ta'ālā said to His Prophet Sallallāhu 'alaihi wasallam:

وقال تعالى:

Recite that which has been revealed upon you of the Book (Qur'ān).
Al-'Ankabūt 29: 45

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ
[العنكبوت: ٤٥]

Allāh Subhānahū wa Ta'ālā says:

وقال تعالى:

Verily! Those who recite the Book of Allāh, and establish Ṣalāt, and spend out of that which We have bestowed on them, secretly and openly, they look forward to a bargain that can never fail.

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا
الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا
وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ
تَبُورَ ﴿٢٩﴾ [فاطر: ٢٩]

Fāṭir 35: 29

Allāh Subhānahū wa Ta'ālā says:

وقال تعالى:

Nay, I swear by the settings of the stars.

فَلَا أَقْسَمُ بِمَوَاقِعِ النُّجُومِ ﴿٧٥﴾

And Indeed! that verily is a tremendous oath, if you but knew. That (this) is indeed an honourable recitation (the noble Qur'ān).

وَإِنَّهُ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾
إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٧﴾

In a Book well guarded.

Which none can touch but the purified.

A revelation from the Sustainer of the Worlds.

Is it this Statement that you consider unimportant?

Al-Wāqi‘ah 56: 75-81

فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾
لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾
تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٨٠﴾
أَفِيهِدَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ ﴿٨١﴾

[الواقعة: ٧٥ - ٨١]

Allāh Subḥānahū wa Ta‘ālā says:

(The grandeur of the Qur’ān is such that) Had We sent down the Qur’ān on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allāh. (Alas, hard hearted man is not affected by the words of the Qur’ān).

Al-Ḥashr 59: 21

وَقَالَ تَعَالَى:
لَوْ أَنْزَلْنَاهُ هَذَا الْقُرْآنَ عَلَى
جَبَلٍ لَرَأَيْتَهُ خَاشِعًا
مُتَصَدِّعًا مِنْ خَشْيَةِ
اللَّهِ [الحشر: ٢١]

AḤĀDĪTH

١- عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَقُولُ الرَّبُّ تَبَارَكَ وَتَعَالَى: مَنْ شَغَلَهُ الْقُرْآنُ عَنْ ذِكْرِي، وَمَسْأَلَتِي أُعْطِيَتْهُ أَفْضَلُ مَا أُعْطِيَ السَّائِلِينَ، فَضْلُ كَلَامِ اللَّهِ عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ اللَّهِ عَلَى خَلْقِهِ. رواه الترمذی وقال: هذا حديث حسن غريب، باب فضائل القرآن، رقم: ٢٩٢٦

1. Abu Sa‘īd Raḍiyallāhu ‘anhu reports that Rasūlullāh Ṣallallāhu ‘alaihi wasallam narrated in a Ḥadīth Qudsī that Rabb Tabāraka wa Ta‘ālā, says: He who is unable to do my Dhikr and make supplications because of pre-occupation with the Qur’ān, I grant him better than what is given to the supplicators. The Excellence of Allāh’s words (Al-Qur’ān) over all other words is like the Excellence of Allāh over all His creations. (Tirmidhī)

٢- عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّكُمْ لَا تَرْجِعُونَ إِلَى اللَّهِ

بِشَيْءٍ أَفْضَلَ مِمَّا خَرَجَ مِنْهُ يَعْنِي الْقُرْآنَ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه
ووافقه الذهبي ٥٥٥/١

2. Abu Dhar Ghifārī Raḍiyallāhu ‘anhū narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: There is nothing that facilitates nearness to Allāh better than that which has come directly from Allāh, that is Al-Qur’ān. (Mustadrak Ḥākim)

٣- عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْقُرْآنُ مُشَفَّعٌ وَمَا حِلُّ مُصَدِّقٍ مَنْ جَعَلَهُ أَمَامَهُ قَادَهُ إِلَى الْجَنَّةِ وَمَنْ جَعَلَهُ خَلْفَ ظَهْرِهِ سَاقَهُ إِلَى النَّارِ. رواه ابن حبان، قال المحقق: إسناده جيد ٣٣١/١

3. Jābir Raḍiyallāhu ‘anhū narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The Qur’ān is an accepted intercessor and a disputant whose claim is upheld. He who keeps the Qur’ān in front of him, it will lead him to Paradise, and he who kept it behind his back, it will drive him into the Fire. (Ibne-Hibbān)

Note: “Qur’ān is an accepted intercessor and a disputant whose claims are upheld”, means that, it will successfully argue in the court of Allāh Subḥānahū wa Ta‘ālā, for those who recited and acted upon it and it will demand its rights from those who ignored it.

٤- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الصِّيَامُ وَالْقُرْآنُ يُشْفَعَانِ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ، يَقُولُ الصِّيَامُ: أَيْ رَبِّ مَنَعْتَهُ الطَّعَامَ وَالشَّهْوَةَ فَشَفِّعْنِي فِيهِ، وَيَقُولُ الْقُرْآنُ: مَنَعْتَهُ النَّوْمَ بِاللَّيْلِ فَشَفِّعْنِي فِيهِ، قَالَ: فَيُشْفَعَانِ لَهُ. رواه أحمد والطبراني في الكبير ورجال الطبراني رجال الصحيح، مجمع الزوائد ٤١٩/٣

4. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhuma narrated that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Ṣiyām (Fasting) and the Qur’ān, both will intercede for the slave of Allāh on the Day of Resurrection. Ṣiyām will say: O my Rabb! I kept him away from food and human desires, so accept my intercession for him. And the Qur’ān will say: I did not let him sleep at night, so accept my intercession for him. So both of them will intercede for him. (Musnad-Aḥmad, Ṭabrānī, Majma-‘uz-Zawāid)

٥- عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ. رواه مسلم، باب فضل من يقوم بالقرآن ٠٠٠٠، رقم: ١٨٩٧

5. 'Umar Raḍiyallāhu 'anhū narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Indeed, Allāh elevates through this Book (Al-Qur'ān) many people and degrades others by it. (Muslim)

Note: Those who act upon the Qur'ān, Allāh Subḥānahū wa Ta'ālā honours them with respect and dignity in this life and in the Hereafter, and those who do not act upon it are humiliated.

٦- عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ (لَأَبَى ذَرٍّ): عَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ، وَذَكَرِ اللَّهَ عَزَّ وَجَلَّ فَإِنَّهُ ذَكَرَكَ لَكَ فِي السَّمَاءِ، وَنُورٌ لَكَ فِي الْأَرْضِ. (وهو جزء من الحديث) رواه البيهقي في شعب الإيمان ٢٤٢/٤

6. Abu Dhar Raḍiyallāhu 'anhū narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said (to Abu Dhar): Make the recitation of the Qur'ān and the Dhikr of Allāh, The Mighty and The Exalted, obligatory on yourself, because it is indeed, a remembrance for you in the heavens and a light (guidance) for you on the earth. (Baihaqī)

٧- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ، رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ، فَهُوَ يَقُومُ بِهِ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ وَرَجُلٌ آتَاهُ اللَّهُ مَالًا، فَهُوَ يُنْفِقُهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ. رواه مسلم، باب فضل من يقوم بالقرآن ،،،،،، رقم: ١٨٩٤

7: Ibne-'Umar Raḍiyallāhu 'anhūma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: It is not permissible to have jealousy except for two persons: A man whom Allāh has blessed with the Qur'ān and he recites it during some hours of the day and some hours of the night; and the man on whom Allāh has bestowed wealth and he spends (to please Allāh) during some hours of the day and some hours of the night. (Muslim)

٨- عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الْأُتْرَاجَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ مَثَلُ التَّمْرَةِ، لَا رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ، وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الرِّيحَانَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ، لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ. رواه مسلم، باب فضيلة حافظ القرآن، رقم: ١٨٦٠

8. Abu Mūsā Al-Ash'arī Raḍiyallāhu 'anhū narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The example of a Mu'min who

recites the Qur’ān is like the citron, its fragrance is pleasing and its taste is good; and the example of a Mu’min who does not recite the Qur’ān is like a date, which has no fragrance but its taste is sweet. And the example of a hypocrite who recites the Qur’ān is like a flower, its fragrance is good, but its taste is bitter; and the example of a hypocrite who does not recite the Qur’ān is like colocynth, which has no fragrance, and its taste is bitter. (Muslim)

Note: Colocynth is a fruit similar to melon in appearance.

٩- عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ أَلَمْ حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلَا مِمْ حَرْفٌ وَمِيمٌ حَرْفٌ. رواه الترمذى وقال: هذا حديث حسن صحيح غريب، باب ما جاء فى من قرأ حرفاً، رقم: ٢٩١٠.

9. ‘Abdullāh ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites one letter of the Qur’ān, it is one good deed for him, and one good deed is rewarded ten times. I am not saying that *Alif-Lām-Mīm* is one letter, but that *Alif* is one letter, *Lām* is one letter and *Mīm* is one letter. (Tirmidhī)

١٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَعَلَّمُوا الْقُرْآنَ، فَاقْرَأُوهُ فَإِنْ مَثَلَ الْقُرْآنَ لِمَنْ تَعَلَّمَهُ فَقَرَأَهُ وَقَامَ بِهِ كَمَثَلِ جِرَابٍ مَحْشُوٍّ مِسْكَاً يَفُوحُ رِيحُهُ فِي كُلِّ مَكَانٍ، وَمَثَلُ مَنْ تَعَلَّمَهُ فَيَرْقُدُ وَهُوَ فِي جَوْفِهِ كَمَثَلِ جِرَابٍ أَوْكِيٍّ عَلَى مِثْلِكِ. رواه الترمذى وقال: هذا حديث حسن، باب ما جاء فى سورة البقرة وآية الكرسي، رقم: ٢٨٧٦.

10. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Learn the Qur’ān and then recite it. For indeed, the likeness of the one who learnt the Qur’ān, recited it, and (then) stood up reciting it (in *Tahajjud*), is like a bag filled with Musk, whose fragrance spreads all over the place. The likeness of the one who learnt the Qur’ān and slept at night and did not recite (in *Tahajjud Ṣalāt*), while he had the Qur’ān within him, is like a bag of Musk whose mouth was sealed. (Tirmidhī)

١١- عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ قَرَأَ الْقُرْآنَ فَلْيَسْأَلِ اللَّهَ بِهِ فَإِنَّهُ سَيَجْعَلُ أَقْوَامًا يَقْرَأُونَ الْقُرْآنَ يَسْأَلُونَ بِهِ النَّاسَ. رواه الترمذى وقال: هذا حديث حسن، باب من قرأ القرآن فليسأل الله به، رقم: ٢٩١٧.

11. 'Imrān ibne-Huṣain Raḍiyallāhu 'anhuma said: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Anyone who recites the Qur'ān let him ask by it from Allāh alone. For soon such people will come who will recite the Qur'ān and ask for their reward from people. (Tirmidhī)

١٢ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ أُسَيْدَ بْنَ حُضَيْرٍ، بَيْنَمَا هُوَ لَيْلَةً، يَقْرَأُ فِي مَرْبَدِهِ، إِذْ جَالَتْ فَرَسُهُ، فَقَرَأَ، ثُمَّ جَالَتْ أُخْرَى، فَقَرَأَ، ثُمَّ جَالَتْ أَيْضًا، قَالَ أُسَيْدٌ: فَخَشِيتُ أَنْ تَطَأَ يَحْيَى، فَقُمْتُ إِلَيْهَا، فَإِذَا مِثْلُ الظِّلَّةِ فَوْقَ رَأْسِي، فِيهَا أَمْتَالُ الشَّرْجِ، عَرَجَتْ فِي الْجَوْ حَتَّى مَا أَرَاهَا، قَالَ: فَعَدَوْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! بَيْنَمَا أَنَا الْبَارِحَةُ مِنْ جَوْفِ اللَّيْلِ أَقْرَأُ فِي مَرْبَدِي، إِذْ جَالَتْ فَرَسِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: اقْرَأِ ابْنَ حُضَيْرٍ! قَالَ: فَقَرَأْتُ، ثُمَّ جَالَتْ أَيْضًا فَقَالَ رَسُولُ اللَّهِ ﷺ: اقْرَأِ ابْنَ حُضَيْرٍ! قَالَ: فَقَرَأْتُ، ثُمَّ جَالَتْ أَيْضًا فَقَالَ رَسُولُ اللَّهِ ﷺ: اقْرَأِ ابْنَ حُضَيْرٍ! قَالَ: فَانْصَرَفْتُ، وَكَانَ يَحْيَى قَرِيبًا مِنْهَا، خَشِيتُ أَنْ تَطَأَهُ، فَرَأَيْتُ مِثْلَ الظِّلَّةِ، فِيهَا أَمْتَالُ الشَّرْجِ، عَرَجَتْ فِي الْجَوْ حَتَّى مَا أَرَاهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: تِلْكَ الْمَلَائِكَةُ كَانَتْ تَسْتَمِعُ لَكَ، وَلَوْ قَرَأْتَ لَأَصْبَحَتْ يَرَاهَا النَّاسُ، مَا تَسْتَبِرُ مِنْهُمْ. رواه مسلم.

باب نزول السكينة لقراءة القرآن، رقم: ١٨٥٩

12. Abu Sa'īd Al-Khudrī Raḍiyallāhu 'anhu narrated that Usaid ibne-Huḍair was reciting Qur'ān one night in his courtyard, when his mare suddenly began to shy and started to move around. He continued to recite, the mare once again moved around, but he continued to recite, and the mare continued to move around. Usaid Raḍiyallāhu 'anhu says: I feared that the mare might trample my son Yahyā. So I stood near the mare and saw something like a canopy above my head, with what seemed to be lamps in it. Then this (object) started ascending towards sky; until I could not see it any more. He said: I went to Rasūlullāh Ṣallallāhu 'alaihi wasallam in the morning and I said: O Rasūlallāh! Late last night I was reciting (the Qur'ān) in my courtyard, when my mare started to shy and move around. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: You should have kept on reciting, Ibne-Huḍair! He replied: I kept on reciting, and the mare moved around again. So, Rasūlullāh Ṣallallāhu 'alaihi wasallam again said: You should have kept on reciting, Ibne-Huḍair! He submitted: So, I kept on reciting, and the mare moved around

again. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: You should have kept on reciting, Ibne-Hudāir! He said: Then I turned towards it, as I was afraid that it might trample my son Yaḥyā, who was near to it, and saw above my head something like a canopy, with what seemed to be lamps in it. Then this (object) ascended towards sky, until I could not see it anymore. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Those were the angles who came to listen to your recitation of Qur’ān, and if you would have continued reciting, the people would have seen them in the morning, and they couldnot have stayed hidden from the people. (Muslim)

١٣ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَلَسْتُ فِي عِصَابَةٍ مِنْ ضُعَفَاءِ الْمُهَاجِرِينَ، وَإِنْ بَعْضُهُمْ لَيَسْتَتِرُ بِبَعْضٍ مِنَ الْعُرَى، وَقَارِئٌ يَقْرَأُ عَلَيْنَا إِذْ جَاءَ رَسُولُ اللَّهِ ﷺ فَقَامَ عَلَيْنَا، فَلَمَّا قَامَ رَسُولُ اللَّهِ ﷺ سَكَتَ الْقَارِئُ فَسَلَّمَ ثُمَّ قَالَ: مَا كُنْتُمْ تَصْنَعُونَ؟ قُلْنَا: يَا رَسُولَ اللَّهِ! إِنَّهُ كَانَ قَارِئٌ لَنَا يَقْرَأُ عَلَيْنَا فَكُنَّا نَسْتَمِعُ إِلَى كِتَابِ اللَّهِ تَعَالَى، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ مِنْ أُمَّتِي مَنْ أَمَرْتُ أَنْ أَصْبِرَ نَفْسِي مَعَهُمْ قَالَ: فَجَلَسَ رَسُولُ اللَّهِ ﷺ وَسَطْنَا لِيُعْدِلَ بِنَفْسِهِ فِينَا، ثُمَّ قَالَ بِيَدِهِ هَكَذَا، فَتَحَلَّقُوا وَبَرَزَتْ وُجُوهُهُمْ لَهُ قَالَ: فَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَرَفَ مِنْهُمْ أَحَدًا غَيْرِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَبْشِرُوا يَا مَعْشَرَ صَعَالِكِ الْمُهَاجِرِينَ بِالتَّوَرِ النَّامِ يَوْمَ الْقِيَامَةِ تَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَاءِ النَّاسِ يَنْصَفُ يَوْمٌ، وَذَلِكَ خَمْسٌ مِائَةَ سَنَةٍ. رواه أبو داود، باب في القصص، رقم: ٣٦٦٦

13. Abu Sa‘īd Al-Khudrī Raḍiyallāhu ‘anhu narrated: I was sitting in a group of destitute Muhājirīn (Emigrants from Makkah), and some of them had taken cover behind others as they did not have enough clothes on them, and one of them was reciting the Qur’ān to us, when Rasūlullāh Ṣallallāhu ‘alaihi wasallam entered and stood (close) by us. At this, the one who was reciting the Qur’ān became silent. Rasūlullāh Ṣallallāhu ‘alaihi wasallam greeted (us) and then said: What were you all doing? We said: O Rasūlallāh, one of our reciters was reciting and we were listening attentively to the Book of Allāh Ta‘ālā. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Praise be to Allāh Who has created in my Ummah such a people, with whom I have been ordained to sit. Then Rasūlullāh Ṣallallāhu ‘alaihi wasallam sat amongst us, to be equidistant from everyone. Then he gestured with his hand, and we sat in a circle with all of us facing

him. (Abu Sa'īd says) I noticed that Rasūlullāh Ṣallallāhu 'alaihi wasallam did not recognize any of them other than me. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: O community of destitute *Muhājirīn*, glad tidings for you of a perfect *Nūr* (light) on the Day of Resurrection. You will enter the Paradise half-a-day before the rich people (Muslims), and that (half-a-day) is (the span of) five hundred years. (Abu Dāwūd)

١٤ - عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ هَذَا الْقُرْآنَ نَزَلَ بِحِزْنٍ فَإِذَا قَرَأْتُمُوهُ فَأَبْكُوا، فَإِنْ لَمْ تَبْكُوا فَتَبَاكُوا، وَتَغْتَوَّاهُ فَمَنْ لَمْ يَتَغَنَّ بِهِ فَلَيْسَ مِنَّا. رواه ابن ماجه، باب في حسن الصوت بالقرآن، رقم: ١٣٣٧

14. Sa'd ibne-Abī Waqqāṣ Raḍiyallāhu 'anhu said that he heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Indeed, this Qur'ān has been revealed to create a deep grief and restlessness. So when you recite it, weep; and if you are unable to weep, then make a weeping face. And recite it with a pleasing voice, as one who does not (try to) recite with a pleasant voice is not from us. (Ibne-Mājah)

Note: Some scholars have also given another interpretation to this ḥadīth; that the one who does not become contented and free from want of what others have, by the blessing of the Qur'ān, in fact has not properly benefitted from it and hence is not from us.

١٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا أَذِنَ اللَّهُ لِشَيْءٍ مَا أَذِنَ لِنَبِيِّ حَسَنِ الصَّوْتِ يَتَغَنَّيَ بِالْقُرْآنِ. رواه مسلم، باب استحباب تحسين الصوت بالقرآن، رقم: ١٨٤٥

15. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Allāh never pays so much attention to anything as He pays to the voice of a Prophet reciting the Qur'ān in a sweet tone. (Muslim)

١٦ - عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: زَيَّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ فَإِنَّ الصَّوْتَ الْحَسَنَ يَزِيدُ الْقُرْآنَ حُسْنًا. رواه الحاكم ٥٧٥/١

16. Barā Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Beautify the Qur'ān with your voices. For indeed, a beautiful voice adds to the beauty of the Qur'ān. (Mustadrak Hākim)

Note: It means that the beauty of the Qur'ān is made even more evident by a beautiful voice.

١٧- عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: الْجَاهِرُ بِالْقُرْآنِ كَالْجَاهِرِ بِالصَّدَقَةِ وَالْمُسِرُّ بِالْقُرْآنِ كَالْمُسِرِّ بِالصَّدَقَةِ. رواه الترمذی وقال: هذا حديث حسن غريب، باب من قرأ القرآن فليسال الله به، رقم: ٢٩١٩

17. 'Uqbah ibne-'Āmir Raḍiyallāhu 'anhū narrates that he heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: The one who recites the Qur'ān aloud, is like the one who gives ṣadaqah openly, and the one who recites it quietly, is like the one who gives ṣadaqah secretly. (Tirmidhī)

Note: It appears from this ḥadīth that the preference is for reciting the Qur'ān quietly. This is the situation when there is a fear of 'Riyā' (lack of sincerity). If there is no fear of 'Riyā' and there is no danger of disturbing others then according to some other traditions it is better to recite in a loud voice as it may become a source of inspiration and encouragement for others. (Sharḥ Tibī)

١٨- عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِأَبْنِي مُوسَى: لَوْ رَأَيْتَنِي وَأَنَا أَسْتَمِعُ قِرَاءَةَ تِلْكَ الْبَارِحَةِ لَقَدْ أُوتِيتَ مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ. رواه مسلم، باب استحباب تحسين الصوت بالقرآن، رقم: ١٨٥٢

18. Abu Mūsā Raḍiyallāhu 'anhū narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam told Abī Mūsā: If you would have seen me last night listening to your recitation keenly, it would have definitely pleased you; as indeed you have been given a share from the pleasant voice of Dāwūd 'Alaihis Salām's vocal gifts. (Muslim)

١٩- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: يُقَالُ يَعْزِي لِصَاحِبِ الْقُرْآنِ أَقْرَأْ وَارْقَ وَرَقْلٌ كَمَا كُنْتَ تُرْتَلُ فِي الدُّنْيَا، فَإِنْ مَنَرْتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُ بِهَا. رواه الترمذی وقال: هذا حديث حسن صحيح، باب إن الذي ليس في جوفه من القرآن ،،،،، رقم: ٢٩١٤

19. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates from Nabī Ṣallallāhu 'alaihi wasallam: It will be said to the man devoted to the Qur'ān: Recite and ascend (the ranks of Paradise), recite slowly and distinctly as you used to recite in the world, for indeed, your abode will be where you come to the last verse you recite. (Tirmidhī)

Note: “By the man devoted to the Qur’ān” means a Ḥāfiẓ of the Qur’ān, or the one who recites it abundantly, or the one who thoughtfully acts according to the Qur’ān. (Sharh Tībī, Mirqāt)

٢٠ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ، وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ أَجْرَانِ. رواه مسلم، باب فضل الماهر بالقرآن والذي يتتبع فيه، رقم: ١٨٦٢

20. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The one who is proficient in Qur’ān will be in the company of the angels who are scribes, honoured and righteous. And the one who falters in reciting and endures difficulty thereby, will have a double reward. (Muslim)

Note: The one who falters is a Ḥāfiẓ who may not remember the Qur’ān well; yet he always tries to remember. This also covers that reader of the Qur’ān who falters in its recitation, but tries hard to recite correctly, there is a double reward for such a person: one for recitation, and the other for faltering again and again, and bearing this hardship patiently. (Sharh Tībī, Mirqāt)

٢١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَجِيءُ صَاحِبُ الْقُرْآنِ يَوْمَ الْقِيَامَةِ فَيَقُولُ: يَا رَبِّ حَلِّهِ فَيُلْبَسُ تَاجَ الْكَرَامَةِ، ثُمَّ يَقُولُ: يَا رَبِّ زِدْهُ، فَيُلْبَسُ حُلَّةَ الْكَرَامَةِ، ثُمَّ يَقُولُ: يَا رَبِّ ارْضَ عَنْهُ، فَيَرْضَى عَنْهُ فَيَقَالَ لَهُ: اقْرَأْ وَارْقُ وَيُرَادُ بِكُلِّ آيَةٍ حَسَنَةٌ. رواه الترمذی وقال: هذا حديث حسن صحيح، باب أن الذي ليس في جوفه من القرآن كالبيت الخرب، رقم: ٢٩١٥

21. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The man devoted to the Qur’ān will come on the Day of Resurrection and the Qur’ān will submit to Allāh: O my Rabb! Grant him an apparel, so he will be made to wear a Crown of Honour. The Qur’ān will again request: O my Rabb! Give him more, then he will be given a complete Robe of Honour. The Qur’ān will again request: O my Rabb! Be pleased with this person. So He will express His pleasure to him; and then he will be asked to recite and ascend (in the ranks of Paradise). One virtue for each verse will be increased for him. (Tirmidhi)

٢٢ - عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ ﷺ فَسَمِعْتُهُ يَقُولُ: إِنَّ الْقُرْآنَ

يَلْقَى صَاحِبَهُ يَوْمَ الْقِيَامَةِ حِينَ يَنْشَقُّ عَنْهُ قَبْرُهُ كَالرَّجُلِ الشَّاحِبِ فَيَقُولُ لَهُ: هَلْ تَعْرِفُنِي؟ فَيَقُولُ: مَا أَعْرِفُكَ، فَيَقُولُ لَهُ: هَلْ تَعْرِفُنِي؟ فَيَقُولُ: مَا أَعْرِفُكَ، فَيَقُولُ: أَنَا صَاحِبُكَ الْقُرْآنَ الَّذِي أَظْمَأْتُكَ فِي الْهَوَاجِرِ وَأَسْهَزْتُ لَيْلَكَ، وَإِنَّ كُلَّ تَاجِرٍ مِنْ وَرَاءِ تِجَارَتِهِ وَإِنَّكَ الْيَوْمَ مِنْ وَرَاءِ كُلِّ تِجَارَةٍ فَيُعْطَى الْمُلْكُ بِيَمِينِهِ وَالْخُلْدُ بِشِمَالِهِ وَيُوضَعُ عَلَى رَأْسِهِ تَاجُ الْوَقَارِ وَيَكْسَى وَالِدَاهُ خُلَّتَيْنِ لَا يَقُومُ لَهُمَا أَهْلُ الدُّنْيَا فَيَقُولَانِ: بِمِ كُسِينَا هَذِهِ؟ فَيَقَالُ: بِأَخَذِ وَلَدِكُمَا الْقُرْآنَ ثُمَّ يَقَالُ لَهُ: اقْرَأْ وَاصْعَدْ فِي دَرَجَةِ الْجَنَّةِ وَغَرَفِهَا فَهُوَ فِي صُعُودٍ مَا دَامَ يَقْرَأُ هَذَا كَانَ أَوْ تَرْتِيلًا. رواه أحمد، الفتح الرباني ٦٩/١٨

22. Buraidah Radiyallāhu ‘anhu narrates: I was sitting with Nabī Ṣallallāhu ‘alaihi wasallam and I heard him saying: When the man devoted to the Qur’ān will come out of the grave upon its splitting, on the Day of Resurrection, indeed the Qur’ān will meet him like a person whose colour has changed due to weakness. The Qur’ān will ask him: Do you recognize me? He will say: No I do not recognize you. The Qur’ān will ask him again: Do you recognize me? He will say: No, I do not recognize you. The Qur’ān will say: I am your mate, The Qur’ān, which kept you thirsty at the mid-day’s heat and kept you awake at night. Every trader wishes to earn a profit from his trade, today you are exceptionally rewarded in your trade. So he will be given a kingdom in his right hand; and in the left a certificate to live in Paradise for eternity, and a crown of dignity will be placed on his head. His parents will be given to wear two such pairs of dresses whose value cannot be paid by the people of this world. His parents will say: Why have we been given these dresses to wear? It would be said: For your son’s memorizing of the Qur’ān. And then the man devoted to the Qur’ān will be asked: Recite, and rise in ranks to the upper storeys and adorned rooms of Paradise. He will ascend as long as he recites, whether it be fast and fluently or slowly with pauses and distinctly. (Musnad Ahmed Fatah-ur-Rabbānī)

Note: The personification of the Qur’ān as a weak and pale man is in fact a portrait of the man devoted to the Qur’ān. He had become weak because of reciting the Qur’ān at night, and acting upon its commandments during the day. (Anjahul Hajjah)

٢٣- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لِلَّهِ أَهْلِينَ مِنَ النَّاسِ قَالُوا: مَنْ هُمْ يَا

رَسُولُ اللَّهِ؟ قَالَ: أَهْلُ الْقُرْآنِ هُمْ أَهْلُ اللَّهِ وَخَاصَّتُهُ. رواه الحاكم، وقال الذهبي: روى من ثلاثة أوجه عن أنس هذا أجودها ٥٥٦/١

23. Anas Raḍiyallāhu ‘anhū narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed for Allāh, from amongst people are some (like people) of His Household. Ṣaḥābah asked: O Rasūlallāh! Who are those people? He said: The people of the Qur’ān, they are the Household of Allāh and His favoured ones. (Mustadrak Ḥākim)

٢٤ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب أن الذى ليس فى جوفه من القرآن..... رقم: ٢٩١٣

24. Ibne-‘Abbās Raḍiyallāhu ‘anhūma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He in whose heart there is no part of the Qur’ān, is like a deserted house. (Tirmidhī)

٢٥ - عَنْ سَعْدِ بْنِ عُبَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ أَمْرٍ يَقْرَأُ الْقُرْآنَ ثُمَّ يَنْسَاهُ إِلَّا لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ أَجْدَمَ. رواه أبو داود، باب التشديد فى حفظ القرآن..... رقم: ١٤٧٤

25. Sa‘ad ibne-‘Ubādah Raḍiyallāhu ‘anhū narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: There is not a person who learns to read the Qur’ān and then forgets it, except that he will meet Allāh on the Day of Resurrection as a leper. (Abu Dāwūd)

Note: Many meanings have been given to the forgetting of the Qur’ān. One of them is that, one is unable to recite despite looking at the pages of the Qur’ān. Another is that he is unable to recite it from memory. The third is that he is negligent about reciting it. The fourth is that after being aware of the commandments in it, he does not act upon them. (Badhl-ul-Majhūd, Sharḥ Sunan Abī Dāwūd Eini)

٢٦ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَفْقَهُ مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلِّ مِنْ ثَلَاثٍ. رواه أبو داود، باب تحزيب القرآن، رقم: ١٣٩٤

26. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhūma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites the complete Qur’ān in less than three days, cannot understand it well. (Abu Dāwūd)

Note: This saying of Rasūlullāh Ṣallallāhu ‘alaihi wasallam is for the

common Muslims, as it has been confirmed that some of the Ṣaḥābah Raḍiyallāhu ‘anhum completed the recitation of the Qur’ān in even less than three days.

٢٧- عَنْ وَائِلَةَ بْنِ الْأَسْقَعِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: أُعْطِيتُ مَكَانَ التَّوْرَةِ السَّبْعَ وَأُعْطِيتُ مَكَانَ الزَّبُورِ الْهَئِثْنِ وَأُعْطِيتُ مَكَانَ الْإِنْجِيلِ الْمِثْنَيْنِ وَقُضِّلْتُ بِالْمُفَصَّلِ. رواه

أحمد ١٠٧/٤

27. Wāthilah ibn al-Asqa‘ Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: I have been given in place of *Taurat* (Torah), *Sab’ā* (the first seven chapters of the Qur’ān), and I have been given in place of *Zabūr*, *Miyeen* (eleven chapters after the first seven), and I have been given in place of *Injīl* (The New Testament), *Masānī* (twenty chapters after the eighteenth), and I have been given excellence by *Mufasssal* (the remaining chapters of the Qur’ān). (Musnad Aḥmad)

٢٨- عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ رَحِمَهُ اللَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي فَاتِحَةِ الْكِتَابِ: شِفَاءٌ مِنْ كُلِّ دَاءٍ. رواه الدارمي ٥٣٨/٢

28. ‘Abdul Malik ibne-‘Umair Raḥimahullāh narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: There is a cure for all ailments in *Sūrah Fātiḥah*, the opening of the Qur’ān. (Sunan Dāramī)

٢٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا قَالَ أَحَدُكُمْ: آمِينَ، وَقَالَتِ الْمَلَائِكَةُ فِي السَّمَاءِ: آمِينَ، فَوَافَقَتْ أَحَدَهُمَا الْأُخْرَى، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. رواه البخاري، باب فضل التامين، رقم: ٧٨١

29. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When anyone of you says *Āmīn* (at the end of reciting *Sūrah Fātiḥah*), the angels at the same time also say *Āmīn* in the skies. If the former *Āmīn* coincides with the latter, then all his past sins are forgiven. (Bukhārī)

٣٠- عَنِ النَّوَّاسِ بْنِ سَمْعَانَ الْكِلَابِيِّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: يُؤْتَى بِالْقُرْآنِ يَوْمَ الْقِيَامَةِ وَأَهْلِهِ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ، تَقْدُمُهُ سُورَةُ الْبَقَرَةِ وَآلُ عِمْرَانَ. (الحديث)

رواه مسلم، باب فضل قراءة القرآن وسورة البقرة، رقم: ١٨٧٦

30. Nawwās ibne-Sam‘ān Alkalabi Raḍiyallāhu ‘anhu narrates: I heard Nabī Ṣallallāhu ‘alaihi wasallam saying: The Qur’ān with its people who acted according to it, will be brought on the Day of Resurrection, led by *Sūrah Al-Baqarah* and *Āle ‘Imrān*. (Muslim)

٣١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ، إِنَّ

الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ. رواه مسلم، باب استحباب صلاة النافلة في

بيته، ٠٠٠٠، رقم: ١٨٢٤

31. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Do not make your houses graveyards (but fill your homes with the remembrance of Allāh with Salāt and the recitation of the Qur’ān). Indeed, Shaitān runs away from the house in which *Sūrah Al-Baqarah* is recited. (Muslim)

٣٢- عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: اقْرَءُوا الْقُرْآنَ

فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ، اقْرَءُوا الزَّهْرَاوَيْنِ: الْبَقَرَةَ وَسُورَةَ آلِ عِمْرَانَ، فَإِنَّهُمَا

يَأْتِيَانِ يَوْمَ الْقِيَامَةِ، كَانَهُمَا غَمَامَتَانِ، أَوْ كَانَهُمَا غَيَاتَانِ، أَوْ كَانَهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ،

تُحَاجَّانِ عَنْ أَصْحَابِهِمَا، اقْرَءُوا سُورَةَ الْبَقَرَةِ، فَإِنَّ أَخْذَهَا بَرَكَةٌ، وَتَرْكُهَا حَسْرَةٌ، وَلَا

يَسْتَطِيعُهَا الْبَطَلَةُ، قَالَ مُعَاوِيَةُ: بَلَّغْنِي أَنَّ الْبَطَلَةَ السَّحَرَةُ. رواه مسلم، باب فضل قراءة القرآن وسورة

البقرة، رقم: ١٨٧٤

32. Abu Umāmah Al-Bāhilī Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Recite the Qur’ān, because on the Day of Resurrection it will come as an intercessor for those who recited it. Recite the two shining ones, *Sūrah Al-Baqarah* and *Āle ‘Imrān* for these will come on the Day of Resurrection as two clouds or two shades or two flocks of birds in rows pleading for those who recited them. Recite *Sūrah Al-Baqarah*, because its reciting, memorizing, and understanding are blessings; and giving it up is grief and regret. The wicked are unable to exploit it. Mu‘āwiyah ibne-Salām says that it has been reported to him that by wicked people is meant magicians. (Muslim)

٣٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سُورَةُ الْبَقَرَةِ فِيهَا آيَةٌ سَيِّدَةٌ آيِ

الْقُرْآنَ لَا تُقْرَأُ فِي بَيْتٍ وَفِيهِ شَيْطَانٌ إِلَّا خَرَجَ مِنْهُ، آيَةُ الْكُرْسِيِّ. رواه الحاكم وقال: صحيح الإسناد، الترغيب ٢/٣٧٠

33. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: There is one verse in *Sūrah Al-Baqarah* that is the chief of all the verses of the Qur’ān. Never is this verse recited in a house in which Shaiṭān is present except that it flees from it. This verse is *Āyatul kursī*. (Mustadrak Ḥākim, Targhīb)

٣٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَكَلَّمَنِي رَسُولُ اللَّهِ ﷺ بِحِفْظِ زَكَاةٍ وَرَمَضَانَ، فَأَتَانِي آتٍ فَجَعَلَ يَحْثُو مِنَ الطَّعَامِ، فَأَخَذْتُهُ وَقُلْتُ: لَا زَفَعْنَاكَ إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: إِنِّي مُحْتَاجٌ وَعَلَى عِيَالٍ وَلِي حَاجَةٌ شَدِيدَةٌ، قَالَ: فَخَلَيْتُ عَنْهُ، فَأَصْبَحْتُ فَقَالَ النَّبِيُّ ﷺ: يَا أَبَا هُرَيْرَةَ، مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ شَكَا حَاجَةً شَدِيدَةً وَعِيَالًا فَرَحِمْتُهُ فَخَلَيْتُ سَبِيلَهُ، قَالَ: أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ، فَعَرَفْتُ أَنَّهُ سَيَعُودُ لِقَوْلِ رَسُولِ اللَّهِ ﷺ: "إِنَّهُ سَيَعُودُ" فَرَصَدْتُهُ، فَجَعَلَ يَحْثُو مِنَ الطَّعَامِ فَأَخَذْتُهُ فَقُلْتُ: لَا زَفَعْنَاكَ إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: دَعْنِي فَإِنِّي مُحْتَاجٌ وَعَلَى عِيَالٍ، لَا أَعُودُ، فَرَحِمْتُهُ فَخَلَيْتُ سَبِيلَهُ، فَأَصْبَحْتُ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: يَا أَبَا هُرَيْرَةَ، مَا فَعَلَ أَسِيرُكَ؟ قُلْتُ: يَا رَسُولَ اللَّهِ، شَكَا حَاجَةً شَدِيدَةً وَعِيَالًا فَرَحِمْتُهُ فَخَلَيْتُ سَبِيلَهُ، قَالَ: أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ، فَرَصَدْتُهُ الثَّلَاثَةَ فَجَعَلَ يَحْثُو مِنَ الطَّعَامِ فَأَخَذْتُهُ، فَقُلْتُ: لَا زَفَعْنَاكَ إِلَى رَسُولِ اللَّهِ ﷺ، وَهَذَا آخِرُ ثَلَاثِ مَرَّاتٍ أَنْكَ تَزْعُمُ لَا تَعُودُ ثُمَّ تَعُودُ، قَالَ: دَعْنِي أَعْلَمَكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهَا، قُلْتُ: مَا هُنَّ؟ قَالَ: إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ "اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ" (البقرة: ٢٥٥) حَتَّى تَخْتِمَ الْآيَةَ، فَإِنَّكَ لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ وَلَا يَقْرُبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ، فَخَلَيْتُ سَبِيلَهُ، فَأَصْبَحْتُ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟ قُلْتُ: يَا رَسُولَ اللَّهِ، زَعَمَ أَنَّهُ يُعَلِّمُنِي كَلِمَاتٍ يَنْفَعُنِي اللَّهُ بِهَا فَخَلَيْتُ سَبِيلَهُ، قَالَ: مَا هِيَ؟ قُلْتُ: قَالَ لِي: إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ مِنْ أَوَّلِهَا حَتَّى تَخْتِمَ الْآيَةَ "اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ" وَقَالَ لِي: لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ وَلَا يَقْرُبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ، وَكَانُوا آخِرَ شَيْءٍ عَلَى الْخَيْرِ، فَقَالَ النَّبِيُّ ﷺ: أَمَا إِنَّهُ قَدْ صَدَقَكَ وَهُوَ كَذُوبٌ، تَعْلَمُ مَنْ تُخَاطَبُ مُدَّ ثَلَاثِ لَيَالٍ يَا أَبَا هُرَيْرَةَ؟ قَالَ: لَا، قَالَ: ذَاكَ شَيْطَانٌ. رواه

وفى رواية الترمذى عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَقْرَأَهَا فِي بَيْتِكَ فَلَا يَقْرُبُكَ شَيْطَانٌ وَلَا غَيْرُهُ. رقم: ٢٨٨٠

34. Abu Hurairah Raḍiyallāhu ‘anhu said: Rasūlullāh Ṣallallāhu ‘alaihi wasallam deputed me for the safekeeping of the Zakāt of Ramaḍān. Someone came and began to take up handfuls of food. I got hold of him, and told him: I am certainly going to take you to Rasūlullāh Ṣallallāhu ‘alaihi wasallam. He said: I am needy, I have children dependent on me, and my need is severe. I let him go. In the morning Nabī Ṣallallāhu ‘alaihi wasallam asked: O Abu Hurairah! What did your prisoner do last night? (Allāh Subḥānahū wa Ta‘ālā informed him of this) I replied: O Rasūlallāh! He complained of dire need, and of having children dependent on him, so I had pity on him and let him go his way. He said: Beware! He lied to you, and will come back. I was sure that he would return, because Rasūlullāh Ṣallallāhu ‘alaihi wasallam had told me so. Therefore, I layed down, waiting for him. When he came and began to take handfuls of food, I got hold of him and told him: I must take you to Rasūlullāh Ṣallallāhu ‘alaihi wasallam. He said: Leave me, for I am a needy man, I support a big family. I shall not come again. I had pity on him and let him go his way. In the morning, Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: O Abu Hurairah! What did your prisoner do last night? I replied: O Rasūlallāh! He complained of pressing wants and support of a family, so I had pity on him and let him go his way. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Beware, he has certainly lied to you, and will come back. So I layed down, waiting for him for the third time. When he came and took handfuls of food, I got hold of him and said: I must take you to Rasūlullāh Ṣallallāhu ‘alaihi wasallam, and this is the last of the three times. Verily, you claimed that you will not return, but you have returned. He said: Leave me, I shall teach you some words through which Allāh will give you benefit. I asked: What are those? He said: When you go to bed, recite *Āyatul kursī* all the way till the end of the verse. Allāh will appoint a guard for you who will stay with you and no Shaitān will come near you till the morning. So I let him go his way. Next morning Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked me What did your prisoner do last night? I answered: O Rasūlallāh! He claimed to teach me some words, by which Allāh will benefit me. So I let him go his way. Rasūlullāh

Ṣallallāhu ‘alaihi wasallam said: What are those? He (the prisoner) told me: When you go to bed, recite *Āyatul kursī*, from its beginning to the end. Allāh will appoint a guard for you who will stay with you and no Shaiṭān will come near you till the morning. The narrator says the Ṣaḥābah were eagerly desirous of all that was good. Nabi Ṣallallāhu ‘alaihi wasallam said: Verily, he has spoken the truth to you, though he is a great liar. Do you know with whom you have been speaking for the past three nights O Abu Hurairah? I said No. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: That was Shaiṭān. (Bukhārī)

According to what was narrated by Abu Ayyūb Al-Anṣārī Raḍiyallāhu ‘anhu, Shaiṭān said: You should recite *Āyatul Kursī* in your house, as no Shaiṭān, or anyone else will ever come to you. (Tirmidhī)

٣٥- عَنْ أَبِي بَنْ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا أَبَا الْمُنْدَرِ! أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ؟ قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: يَا أَبَا الْمُنْدَرِ! أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ؟ قَالَ: قُلْتُ: "اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ" قَالَ: فَضْرَبَ فِي صَدْرِي وَقَالَ: وَاللَّهِ! لِيَهْنِكَ الْعِلْمُ أَبَا الْمُنْدَرِ. رواه مسلم، باب فضل سورة الكهف وآية الكرسي، رقم: ١٨٨٥، وفي رواية: وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ لَهَا لِسَانًا وَشَفَتَيْنِ تُقَدِّسُ الْمَلِكُ عِنْدَ سَاقِ الْعَرْشِ. قُلْتُ: هُوَ فِي الصَّحِيحِ بِإِخْتِصَارٍ رَوَاهُ أَحْمَدُ وَرِجَالُهُ الصَّحِيحُ، مَجْمَعُ الزَّوَائِدِ ٣٩/٧

35. Ubayy ibne-Ka‘b Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked: O Abu Mundhir! Do you know which verse from the Book of Allāh is the greatest? I replied: Allāh and His Messenger know best! Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked: O Abu Mundhir. Do you know which verse from the Book of Allāh is the greatest? I said: "اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ" (*Āyatul kursī*). He then struck my chest and said: By Allāh! Congratulation to you for this knowledge O Abu Mundhir! (Muslim)

It is narrated in another tradition, in regard to (*Āyatul kursī*), Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: I swear by the One in Whose Hand my soul is, that this verse indeed has a tongue and two lips which glorify the Lord under the ‘*Arsh*, the Divine Throne. (Musnad Aḥmad, Majma-‘uz-Zawāid)

٣٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لِكُلِّ شَيْءٍ سَنَامٌ وَإِنَّ سَنَامَ الْقُرْآنِ سُورَةُ الْبَقَرَةِ، وَفِيهَا آيَةٌ هِيَ سَيِّدَةُ آيِ الْقُرْآنِ هِيَ آيَةُ الْكُرْسِيِّ. رواه الترمذى وقال: هذا حديث غريب، باب ما جاء فى سورة البقرة وآية الكرسي، رقم: ٢٨٧٨

36. Abu Hurairah Raḍiyallāhu ‘anhū narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: For every thing there is a crest, and indeed the crest of the Qur’ān is *Sūrah Al-Baqarah*. And in it there is a verse, which is the chief of all the verses in the Qur’ān, and that is *Āyatul kursī*. (Tirmidhī)

٣٧- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَيْنَا جِبْرِيلُ قَاعِدٌ عِنْدَ النَّبِيِّ ﷺ، سَمِعَ نَقِيضًا مِنْ فَوْقِهِ، فَرَفَعَ رَأْسَهُ، فَقَالَ: هَذَا بَابٌ مِنَ السَّمَاءِ فَتَحَ الْيَوْمَ، لَمْ يَفْتَحْ قَطُّ إِلَّا الْيَوْمَ، فَنَزَلَ مِنْهُ مَلَكٌ فَقَالَ: هَذَا مَلَكٌ نَزَلَ إِلَى الْأَرْضِ لَمْ يَنْزِلْ قَطُّ إِلَّا الْيَوْمَ، فَسَلَّمَ وَقَالَ: أَبَشِرْ بِنُورَيْنِ أُوتِيْتَهُمَا، لَمْ يُؤْتَهُمَا نَبِيٌّ قَبْلَكَ، فَاتِحَةُ الْكِتَابِ وَخَوَاتِيمُ سُورَةِ الْبَقَرَةِ، لَنْ تَقْرَأَ بِحَرْفٍ مِنْهُمَا إِلَّا أُعْطِيْتَهُ. رواه مسلم، باب فضل الفاتحة، ٠٠٠، رقم: ١٨٧٧

37. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that once Jibraīl ‘Alaihis Salām was sitting beside Nabī Ṣallallāhu ‘alaihi wasallam, when they heard a rattling sound from the sky. He (Jibraīl) raised his head and said: This is a door which has been opened in the sky today, which was never opened before except today, and an angel has descended from it. He (Jibraīl) said, this angel had never come down on earth except today. The angel offered salutation, and said: Take glad tidings! You have been given two lights, which were not given to any prophet before you. *Sūrah Al-Fātiḥah* and the last (two) verses of *Sūrah Al-Baqarah*. You do not recite even a word from them, but you are rewarded for it. (Muslim)

Note: The last sentence of this Ḥadīth means that if you recite words praising Allāh, you will get the reward for praising Allāh; and if it is a word of supplication, it will granted to you. (Sharh Tībī)

٣٨- عَنِ التَّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِنْ اللَّهُ كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِالْفَلَى عَامٍ، أَنْزَلَ مِنْهُ آيَتَيْنِ خَتَمَ بِهِمَا سُورَةَ الْبَقَرَةِ، وَلَا يُقْرَأُ فِي دَارٍ ثَلَاثَ لَيَالٍ فَيَقْرُبُهَا شَيْطَانٌ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء فى آخر سورة البقرة، رقم: ٢٨٨٢

38. Nu‘mān ibne-Bashīr Raḍiyallāhu ‘anhuma narrates Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed Allāh inscribed a book, two thousand years before creating the heavens and the earth. He sent down two verses with which He ended *Sūrah Al-Baqarah*. When these verses are being recited in a house for three nights, Shaitān will not come near it. (Tirmidhī)

٣٩- عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ الْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَّتَاهُ. رواه الترمذی وقال: هذا حديث حسن صحيح، باب ما جاء في آخر سورة البقرة، رقم: ٢٨٨١

39. Abu Mas‘ūd Alansari Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites the last two verses of *Sūrah Al-Baqarah* at night, these will suffice for him. (Tirmidhī)

Note: These two verses will suffice means: 1. He will be protected from every evil throughout the night. 2. The reward of reciting these two verses will be as much as that of *Tahajjud*. (Nawawī)

٤٠- عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ مُسْلِمٍ يَأْخُذُ مَضْجَعَهُ يَقْرَأُ سُورَةَ مِنْ كِتَابِ اللَّهِ إِلَّا وَكَّلَ اللَّهُ مَلَكًا فَلَا يَقْرُبُهُ شَيْءٌ يُؤْذِيهِ حَتَّى يَهْبَ مَتَى هَبَّ. رواه الترمذی، كتاب الدعوات، رقم: ٣٤٠٧

40. Shaddād ibne-Aws Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: None amongst Muslims goes to bed and recites any *Sūrah* of the Book of Allāh, except that Allāh deposes an angel and nothing harmful will come near him until he awakes, (no matter) whenever he awakes. (Tirmidhī)

٤١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ فِي لَيْلَةٍ مِائَةَ آيَةٍ كُتِبَ مِنَ الْقَانِتِينَ. (وهو بعض الحديث) رواه الحاكم وقال: هذا حديث صحيح على شرط الشيخين ولم يخرجاه ووافقه الذهبي ٣٠٨/١

41. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites one hundred verses of (the Qur’ān) in a night, would be written amongst the devout worshippers of Allāh. (Mustadrak Ḥākim)

٤٢ - عَنْ فَضَالَةَ بْنِ عُبَيْدٍ وَتَمِيمِ الدَّارِيِّ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَرَأَ عَشْرَ آيَاتٍ فِي لَيْلَةٍ كُتِبَ لَهُ قِنْطَارٌ، وَالْقِنْطَارُ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا. (الحديث) رواه الطبراني في الكبير والأوسط وفيه: اسماعيل بن عياش ولكنه من روايته عن الشاميين وهي مقبولة، مجمع الزوائد ٥٤٧/٢

42. Faḍālāh ibne-‘Ubaid and Tamīmḍārī Raḍiyallāhu ‘anhuma narrate that Rasūlullāh Ṣalla‘alaihi wasallam said: The one who recites ten verses in a night, (the reward of) a *Qinṭār* is written for him. And a *Qinṭār* is better than the world and whatever it contains. (Tabarānī, Majma-‘uz-Zawāid)

٤٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ عَشْرَ آيَاتٍ فِي لَيْلَةٍ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ. رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ووافقه الذهبي ٥٥٥/١

43. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The one who recites ten verses at night, is not written amongst the negligent. (Mustadrak Hākim)

٤٤ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنِّي لَا أَعْرِفُ أَصَوَاتَ رُفَقَةِ الْأَشْعَرِيِّينَ بِالْقُرْآنِ حِينَ يَدْخُلُونَ بِاللَّيْلِ، وَأَعْرِفُ مَنَازِلَهُمْ مِنْ أَصْوَاتِهِمْ بِالْقُرْآنِ بِاللَّيْلِ، وَإِنْ كُنْتُ لَمْ أَرِ مَنَازِلَهُمْ حِينَ نَزَلُوا بِالنَّهَارِ. (الحديث) رواه مسلم، باب من فضائل الأشعريين رضى الله عنهم، رقم: ٦٤٠٧

44. Abu Mūsā Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed I recognise the voices of the companions belonging to the tribe of ‘Ash‘ar’, when they enter their houses and recite Qur’ān at night. I recognize their houses from their recitation of the Qur’ān at night; although I may not have seen them entering their houses during daytime. (Muslim)

٤٥ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَنْ خَشِيَ مِنْكُمْ أَنْ لَا يَسْتَيْقِظَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ مِنْ أَوَّلِهِ، وَمَنْ طَمَعَ مِنْكُمْ أَنْ يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ مِنْ آخِرِ اللَّيْلِ، فَإِنَّ قِرَاءَةَ الْقُرْآنِ فِي آخِرِ اللَّيْلِ مَحْضُورَةٌ، وَهِيَ أَفْضَلُ. رواه الترمذی، باب ما جاء في كراهية النوم قبل الوتر، رقم: ٤٥٥

45. Jābir Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The one amongst you who is apprehensive of not being able to wake up in the last part of the night, he should offer his

Witr in its first part. And the one who expects to get up in the last part of night, should offer his *Witr* then, because as the angels are present during recitation of the Qur’ān in the last part of the night, and this recitation is better. (Tirmidhī)

٤٦ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَرَأَ ثَلَاثَ آيَاتٍ مِنْ أَوَّلِ الْكَهْفِ عَصِمَ مِنْ فِتْنَةِ الدَّجَالِ. رواه الترمذی وقال: هذا حديث حسن صحيح، باب ماجاء في فضل سورة الكهف،

رقم: ٢٨٨٦

46. Abu Dardā’ Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The one who recites the three verses of the beginning of *Sūrah Al-Kahf* will be protected from the trial of *Dajjāl*. (Tirmidhī)

٤٧ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عَصِمَ مِنْ فِتْنَةِ الدَّجَالِ، وفي رواية: مِنْ آخِرِ الْكَهْفِ. رواه مسلم، باب فضل سورة الكهف

وآية الكرسي، رقم: ١٨٨٣

47. Abu Dardā’ Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who memorizes the first ten verses of *Sūrah Al-Kahf* will be protected from the trial of *Dajjāl*. In another narration, it is the last ten verses of *Sūrah Al-Kahf*. (Muslim)

٤٨ - عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَرَأَ الْعَشْرَ الْأَوَاخِرَ مِنْ سُورَةِ الْكَهْفِ فَإِنَّهُ عِصْمَةٌ لَهُ مِنَ الدَّجَالِ. رواه النسائي في عمل اليوم والليلة، رقم: ٩٤٨ قال المحقق: هذا الإسناد رجاله

ثقات

48. Thawbān Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The one who recites the last ten verses of *Sūrah Al-Kahf*, this will indeed be for him a protection from *Dajjāl*. (Amalul Yaumi wal Lailah by Nasāī).

٤٩ - عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ مَرْفُوعًا: مَنْ قَرَأَ سُورَةَ الْكَهْفِ يَوْمَ الْجُمُعَةِ فَهُوَ مَعْصُومٌ إِلَى ثَمَانِيَةِ أَيَّامٍ مِنْ كُلِّ فِتْنَةٍ، وَإِنْ خَرَجَ الدَّجَالُ عَصِمَ مِنْهُ. التفسير لابن كثير عن المختارة للحافظ الضياء

المقدسي ٧٥/٣

49. ‘Alī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites *Sūrah Al-Kahf* on Friday, will be protected from all kinds of trials for eight days, and if *Dajjāl*

appears, (during these eight days) he would be even saved from him. (Tafsīr ibne-Kathīr)

٥٠- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ سُورَةَ الْكَهْفِ كَمَا أُنْزِلَتْ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ مِنْ مَقَامِهِ إِلَى مَكَّةَ وَمَنْ قَرَأَ عَشْرَ آيَاتٍ مِنْ آخِرِهَا ثُمَّ خَرَجَ الدَّجَالُ لَمْ يُسَلِّطْ عَلَيْهِ. (الحديث) رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ووافقه الذهبي ٥٦٤/١

50. Abu Sa'īd Al-Khudrī Raḍiyallāhu 'anhū narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The one who recites *Sūrah Al-Kahf* as it was revealed, it will become a *Nur* for him on the Day of Resurrection, from his place to Makkah. And the one who recites the last ten verses of it, even if the *Dajjāl* appears, the *Dajjāl* will not be able to overpower him. (Mustadrak Ḥākim)

٥١- عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الْبَقْرَةُ سَنَامُ الْقُرْآنِ وَذُرْوَتُهُ، نَزَلَ مَعَ كُلِّ آيَةٍ مِنْهَا ثَمَانُونَ مَلَكًا، وَاسْتُخْرِجَتْ "اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ" مِنْ تَحْتِ الْعَرْشِ، فَوُصِّلَتْ بِسُورَةِ الْبَقْرَةِ، وَ"يَسْ" قَلْبُ الْقُرْآنِ لَا يَقْرَأُهَا رَجُلٌ يُرِيدُ اللَّهَ -تَبَارَكَ وَتَعَالَى- وَالْدَّارَ الْآخِرَةَ إِلَّا غُفِرَ لَهُ وَاقْرَأُوهَا عَلَى مَوْتَاكُمْ. رواه أحمد ٢٦/٥

51. Ma'qil ibne-Yasār Raḍiyallāhu 'anhū narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The crest, and apex of Qur'ān is *Sūrah Al-Baqarah*. With every verse of it, eighty angels descend. The *Āyatul kursī* "اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ" has been revealed from beneath the Divine Throne, then it was integrated into *Sūrah Al-Baqarah*. *Sūrah Yāsīn* is the heart of the Qur'ān. Whoever recites it, to please Allāh Tabārak wa Ta'ālā and for the Hereafter, but he is pardoned. So recite this near your dying people. (Musnad Aḥmad)

Note: *Sūrah Al-Baqarah* has been termed the crest or peak of the Qur'ān because the fundamental principles of Islam, its beliefs and the commandments of the Sharī'ah (Islamic Jurisprudence), have been dealt with in more detail than in any other *Sūrah* of the Qur'ān. (Ma'āriful Ḥadīth)

٥٢- عَنْ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ يَسَ فِي لَيْلَةِ ابْتِغَاءٍ وَجْهِ اللَّهِ غُفِرَ لَهُ. رواه ابن حبان، قال المحقق: رجاله ثقات ٣١٢/٦

52. Jundub Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: One who recites *Sūrah Yāsīn* in the night to please Allāh, he is forgiven. (Ibne-Ḥibbān)

٥٣ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ قَرَأَ الْوَاقِعَةَ كُلَّ لَيْلَةٍ لَمْ يَفْتَقِرْ. رواه البيهقي في شعب الإيمان ٤٩١/٢

53. ‘Abdullāh ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates that he heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: One who recites *Sūrah Al-Wāqī‘ah* every night will never be afflicted by poverty. (Baihaqī)

٥٤ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَنَامُ حَتَّى يَقْرَأَ آيَةَ التَّوْحِيدِ، وَتَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ. رواه الترمذی، باب ما جاء في فضل سورة الملك، رقم: ٢٨٩٢

54. Jābir Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam did not use to sleep until he recited *Alif Lām Mīm Sajdah*, (Sūrah 32) and *Tabarakalladhī biyadihil mulk* (Sūrah 67). (Tirmidhī)

٥٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ سُورَةَ مِنَ الْقُرْآنِ ثَلَاثُونَ آيَةً شَفَعَتْ لِرَجُلٍ حَتَّى غُفِرَ لَهُ وَهِيَ سُورَةُ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ. رواه الترمذی وقال: هذا حديث حسن، باب ما جاء في فضل سورة الملك، رقم: ٢٨٩١

55. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Indeed, there is a *Sūrah* in the Qur’ān having thirty verses, which intercedes for its reciter until he is forgiven. And that *Sūrah* is: *Tabarakalladhī biyadihil mulk* (Sūrah 67). (Tirmidhī)

٥٦ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ضَرَبَ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ خَبَاءً عَلَى قَبْرِ وَهُوَ لَا يَخْسِبُ أَنَّهُ قَبْرٌ، فَإِذَا فِيهِ قَبْرُ إِنْسَانٍ يَقْرَأُ سُورَةَ الْمُلْكِ حَتَّى خْتَمَهَا، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي ضَرَبْتُ خَبَائِي وَأَنَا لَا أَحْسِبُ أَنَّهُ قَبْرٌ فَإِذَا فِيهِ إِنْسَانٌ يَقْرَأُ سُورَةَ الْمُلْكِ حَتَّى خْتَمَهَا، فَقَالَ النَّبِيُّ ﷺ: هِيَ الْمَانِعَةُ، هِيَ الْمُنْجِيَةُ تُنْجِيهِ مِنْ عَذَابِ الْقَبْرِ. رواه الترمذی وقال: هذا حديث حسن غريب، باب ما جاء في فضل سورة الملك، رقم: ٢٨٩٠

56. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that someone, amongst the companions of Nabī Ṣallallāhu ‘alaihi wasallam, set up his tent over a grave, without realizing that it was a grave. Suddenly

he heard the person of the grave reciting *Sūrah Mulk*, upto to end of the *Sūrah*. He came to Nabī Ṣallallāhu ‘alaihi wasallam and said: O Rasūlallāh I set up my tent unknowingly over a grave, and suddenly I heard someone reciting *Sūrah Mulk* up to its end. Nabī Ṣallallāhu ‘alaihi wasallam said: It is the defender; it is the protector which safeguards him from the Punishment in the grave. (Tirmidhī)

٥٧- عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: يُؤْتَى الرَّجُلُ فِي قَبْرِهِ، فَيُؤْتَى رِجْلَاهُ، فَيَقُولُ رِجْلَاهُ لَيْسَ لَكُمْ عَلَى مَا قَبْلِي سَبِيلٌ، كَانَ يَقْرَأُ بِنِ سُورَةِ الْمُلْكِ، ثُمَّ يُؤْتَى مِنْ قِبَلِ صَدْرِهِ أَوْ قَالَ بَطْنِهِ فَيَقُولُ لَيْسَ لَكُمْ عَلَى مَا قَبْلِي سَبِيلٌ، كَانَ يَقْرَأُ بِنِ سُورَةِ الْمُلْكِ، ثُمَّ يُؤْتَى رَأْسُهُ فَيَقُولُ لَيْسَ لَكُمْ عَلَى مَا قَبْلِي سَبِيلٌ، كَانَ يَقْرَأُ بِنِ سُورَةِ الْمُلْكِ، فَهِيَ الْمَانِعَةُ تَمْنَعُ مِنْ عَذَابِ الْقَبْرِ وَهِيَ فِي التَّوْرَةِ سُورَةُ الْمُلْكِ، مَنْ قَرَأَهَا فِي لَيْلَةٍ فَقَدْ أَكْثَرَ وَأَطْنَبَ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٩٨/٤

57. Ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates that: The torment starts from the side of the feet of a dead man in the grave. The feet say: There is no way for you to come through us, for he used to recite *Sūrah Mulk* (*Sūrah* 67). Then the torment advances towards him from his chest or the stomach. It says: There is no way for you to come through me, for he used to recite *Sūrah Mulk*. Then the torment advances from towards his head. The head says: There is no way for you to come through me, as he used to recite *Sūrah Mulk*. (‘Abdullāh ibne-Mas‘ūd says) This *Sūrah* prevents the torments of the grave. It was also called *Sūrah Mulk* in the *Taurāt* (Torah). He who recites it at night, is indeed blessed with a tremendous reward. (Mustadrak Ḥākim)

٥٨- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأَى عَيْنٍ فَلْيَقْرَأْ: “إِذَا الشَّمْسُ كُوِّرَتْ” وَ “إِذَا السَّمَاءُ انْفَطَرَتْ” وَ “إِذَا السَّمَاءُ انْشَقَّتْ”. رواه الترمذی وقال: هذا حديث حسن غريب، باب ومن سورة “إذا الشمس كورت”، رقم: ٣٣٣٣

58. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If anyone would like to see the Day of Resurrection, as if it was before his eyes, he should recite the *Sūrah Idhash shamsu kuwwirat* (*Takwīr*:81); *Sūrah Idhas samāun fatarat* (*Infūār*:82), and *Sūrah Idhas samāun Shaqqat* (*Inshiqaq*:84). (Tirmidhī)

٥٩- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا زُلْزِلَتْ تَعْدِلُ نِصْفُ الْقُرْآنِ، وَقُلْ هُوَ اللَّهُ أَحَدٌ تَعْدِلُ ثُلُثُ الْقُرْآنِ، وَقُلْ لِيَأَيُّهَا الْكَافِرُونَ تَعْدِلُ رُبُعُ الْقُرْآنِ. رواه

الترمذى وقال: هذا حديث غريب، باب ما جاء فى إذا زلزلت، رقم: ٢٨٩٤

59. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: *Sūrah Idhā zulzilāt* (Zūzāl:99) is equivalent to half of the Qur’ān; *Sūrah Qul huwal lāhu aḥad* (Ikhlās:112) is equivalent to one third of the the Qur’ān; and *Sūrah Qul yā ayyuhal kāfirūn* (Kāfirūn:109) is equivalent to a quarter of the Qur’ān.

Note: The Qur’ān describes the life of a man in this world and in the Hereafter and *Sūrah Idhā zulzilāt* describes the Hereafter in a very effective manner. Therefore, this Sūrah is equivalent to half of the Qur’ān. *Sūrah Qul huwallāhu aḥad* is equivalent, to one third of the Qur’ān, as in the Qur’ān there are three fundamental topics i.e. historical events, commandments, and the Unity of Allāh. This Sūrah describes very beautifully the Oneness of Allāh Subh’ānahū wa Ta’ālā. *Sūrah Qul yā Ayyuhal Kāfirūn*, is equivalent to one-fourth of the Qur’ān, on the understanding that there are four subjects dealt with in the Qur’ān; namely the Oneness, (of Allāh), Prophethood, Commandments and historical events. And this Sūrah carries an excellent description of the Oneness of Allāh Subh’ānahū waTa’ālā. According to some Islamic scholars, these three Sūrah are equivalent to half, one-third and one-fourth of the Qur’ān respectively; meaning thereby that the reciter of these Sūrahs will get the reward of half, one-third, and one-fourth of the Qur’ān respectively. (Maẓāhir-e- Ḥaqqe)

٦٠- عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا يَسْتَطِيعُ أَحَدُكُمْ أَنْ يَقْرَأَ أَلْفَ آيَةٍ فِي كُلِّ يَوْمٍ، قَالُوا: وَمَنْ يَسْتَطِيعُ ذَلِكَ، قَالَ: أَمَّا يَسْتَطِيعُ أَحَدُكُمْ أَنْ يَقْرَأَ أَلْفًا كَثِيرًا.

رواه الحاكم وقال: رواة هذا الحديث كلهم ثقات وعقبه هذا غير مشهور ورواه الذهبي ٥٦٧/١

60. ‘Abdullāh Ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked: Can any one of you recite a thousand verses daily? Ṣaḥābah replied: Who has the ability to do so? He said: Can any one of you not recite: *Sūrah Alhākumut Takāthur* (Takāthur:102), (its reward is equivalent to the reciting of a thousand verses). (Mustadrak Ḥākim)

٦١- عَنْ نَوْفَلٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ لِنَوْفَلٍ: اقْرَأْ "قُلْ يَا أَيُّهَا الْكَافِرُونَ" ثُمَّ نَمْ عَلَى خَاتِمَتِهَا فَإِنَّهَا بَرَاءَةٌ مِنَ الشِّرْكِ. رواه أبو داود، باب ما يقول عند النوم، رقم: ٥٠٥٥

61. Nawfal Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam advised Nawfal: Recite *Sūrah Qul yā ayyuhal kāfirūn*, (*Kāfirūn*:109) then go to sleep after reciting it, as it is an immunity from polytheism. (Abu Dāwūd)

٦٢- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِرَجُلٍ مِنْ أَصْحَابِهِ: هَلْ تَزَوَّجْتَ يَا فُلَانُ؟ قَالَ: لَا، وَاللَّهِ يَا رَسُولَ اللَّهِ وَلَا عِنْدِي مَا أَتَزَوَّجُ بِهِ قَالَ: أَلَيْسَ مَعَكَ قُلْ هُوَ اللَّهُ أَحَدٌ؟ قَالَ: بَلَى، قَالَ: ثُلُثُ الْقُرْآنِ، قَالَ: أَلَيْسَ مَعَكَ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ؟ قَالَ: بَلَى، قَالَ: رُبُعُ الْقُرْآنِ، قَالَ: أَلَيْسَ مَعَكَ قُلْ يَا أَيُّهَا الْكَافِرُونَ؟ قَالَ: بَلَى، قَالَ: رُبُعُ الْقُرْآنِ، قَالَ: أَلَيْسَ مَعَكَ إِذَا زُلْزِلَتِ الْأَرْضُ؟ قَالَ: بَلَى، قَالَ: رُبُعُ الْقُرْآنِ، قَالَ: تَزَوَّجْ تَزَوَّجْ. رواه الترمذی وقال: هذا حديث حسن، باب ما جاء في إذا زلزلت، رقم: ٢٨٩٥

62. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said to one of his companions: Are you married, O! so and so? He said: No, By Allāh, O Rasūlallāh, nor do I have anything to get married. Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked: Have you not memorized *Qul huwal lāhu aḥad*? He replied: Indeed I have! Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: This is one-third of the Qur’ān. Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked: Have you not memorized *Idhā Jā a nasrullāhi wal fath*? (*Nasr*:110). He replied: Indeed I have! He said: It is one-fourth of the Qur’ān. Nabī Ṣallallāhu ‘alaihi wasallam asked: Have you not memorized *Qul yā ayyuhal kāfirūn*? (*Kāfirūn*:109). He replied: Indeed I have! Nabī Ṣallallāhu ‘alaihi wasallam said: It is one-fourth of Qur’ān. Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked: Have you not memorized *Idha zulzilatil ardu* (*Surah 99*)? He replied: Indeed I have! Nabī Ṣallallāhu ‘alaihi wasallam said: It is one-fourth of the Qur’ān. Nabī Ṣallallāhu ‘alaihi wasallam said: (So) Get Married! Get Married! (Tirmidhī)

Note: The objective of Rasūlullāh Ṣallallāhu ‘alaihi wasallam in saying this was to point out the value of these *Sūrahs*; when you have them memorized, then you are not a poor, but a wealthy man, and should get married. (Ārifatul Aḥwadi)

٦٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: أَقْبَلْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَسَمِعَ رَجُلًا يَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: وَجَيْتُ، فَسَأَلْتُهُ: مَاذَا يَارَسُولُ اللَّهِ؟ قَالَ: الْجَنَّةُ، قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: فَأَرَدْتُ أَنْ أَذْهَبَ إِلَى الرَّجُلِ فَأُبَشِّرُهُ ثُمَّ فَرَّقْتُ أَنْ يَقُوتَنِي الْغَدَاءُ مَعَ رَسُولِ اللَّهِ ﷺ، فَأَثَرْتُ الْغَدَاءَ، ثُمَّ ذَهَبْتُ إِلَى الرَّجُلِ فَرَجَدْتُ قَدْ ذَهَبَ. رواه الإمام مالك في الموطأ، ماجاء في قراءة قل هو الله أحد ص ١٩٣

63. Abu Hurairah Raḍiyallāhu ‘anhu narrates that I came along with Rasūlullāh Ṣallallāhu ‘alaihi wasallam and heard a person reciting: *Qul huwal lāhu aḥad* (Ikhlās:112). So Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: It is incumbent. I asked him: What, O Rasūlullāh? He said: Paradise. Abu Hurairah Raḍiyallāhu ‘anhu says: I intended to go to that person and give this glad tidings to him, but I feared, lest I may miss my lunch with Rasūlullāh Ṣallallāhu ‘alaihi wasallam, so I preferred to have lunch. Then I went to the person, but found that he had already left. (Muaṭṭa Imām Mālik)

٦٤- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَيْعِزُّ أَحَدُكُمْ أَنْ يَقْرَأَ فِي لَيْلَةٍ ثُلُثَ الْقُرْآنِ؟ قَالُوا: وَكَيْفَ يَقْرَأُ ثُلُثَ الْقُرْآنِ؟ قَالَ "قُلْ هُوَ اللَّهُ أَحَدٌ" يَعْدِلُ ثُلُثُ الْقُرْآنِ. رواه مسلم، باب فضل قراءة قل هو الله أحد، رقم: ١٨٨٦

64. Abu Dardā’ Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Is anyone of you unable to recite one-third of the Qur’ān in a night? It was asked how can one recite one-third of the Qur’ān. Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: Recite: *Qul huwal lāhu aḥad* (Ikhlās:112), it is equal to one-third of the Qur’ān! (Muslim)

٦٥- عَنْ مُعَاذِ بْنِ أَنَسٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ صَاحِبِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَرَأَ "قُلْ هُوَ اللَّهُ أَحَدٌ" حَتَّى يَخْتِمَهَا عَشْرَ مَرَّاتٍ بَنَى اللَّهُ لَهُ قَصْرًا فِي الْجَنَّةِ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: إِذَا أَسْتَكْثِرُ يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: اللَّهُ أَكْثَرُ وَأَطْيَبُ. رواه أحمد ٤٣٧/٣

65. Mu‘adh ibne-Anas Al-Juhanī Raḍiyallāhu ‘anhu companion of Nabī Ṣallallāhu ‘alaihi wasallam narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The one who recites *Qul huwal lāhu aḥad* (Ikhlās:112) till he completes it ten times, a palace will be built for him in Paradise.

'Umar ibn al-Khaṭṭāb Raḍiyallāhu 'anhu said: O Rasūlallāh, then I will recite it abundantly. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Allāh Ta'āla is more Generous and more Kind. (Musnad Aḥmad)

٦٦- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلًا عَلَى سَرِيَّةٍ وَكَانَ يَقْرَأُ لِأَصْحَابِهِ فِي صَلَاتِهِ فَيَخْتِمُ بِ"قُلْ هُوَ اللَّهُ أَحَدٌ" فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: سَلُوهُ لِأَيِّ شَيْءٍ يَصْنَعُ ذَلِكَ؟ فَسَأَلُوهُ فَقَالَ: لِأَنَّهَا صِفَةُ الرَّحْمَنِ، وَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا، فَقَالَ النَّبِيُّ ﷺ: أَخْبِرُوهُ أَنَّ اللَّهَ يُحِبُّهُ. رواه البخاري، باب ما جاء في دعاء النبي ﷺ، رقم: ٢٣٧٥

66. 'Ā'ishah Raḍiyallāhu 'anha said Rasūlullāh Ṣallallāhu 'alaihi wasallam sent a man in-charge of an expedition; and while leading the Ṣalāt with his companions, he would recite in the end *Qul huwal lāhu aḥad* (apart from any Sūrah that he had recited). When they returned, they mentioned this to Rasūlullāh Ṣallallāhu 'alaihi wasallam. Nabī Ṣallallāhu 'alaihi wasallam said: Ask him why he did that? He replied: Because in it is a description of Ar-Raḥmān (the Compassionate), and I love to recite it. At this Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Tell him that Allāh loves him too. (Bukhārī)

٦٧- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾، وَ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾، وَ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾، ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ، يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ، يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ. رواه أبو داود، باب ما يقول عند النوم، رقم: ٥٠٥٦

67. 'Ā'ishah Raḍiyallāhu 'anha narrated that every night when Rasūlullāh Ṣallallāhu 'alaihi wasallam went to his bed, he joined his palms, blowing into them reciting *Qul huwal lāhu āḥad* (Ikhlās:112), and *Qul A'ūdhu birabbil falaq* (Falaq:113) and *Qul A'ūdhu birabbīn nās* (Nās:114). Then he would perform *Masah* (that is passing his hands) over as much of his body as he could, beginning with his head, his face, and then the front of his body, repeating this three times. (Abu Dāwūd)

٦٨- عَنْ عَبْدِ اللَّهِ بْنِ حُجَيْبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قُلْ، فَلَمْ أَقُلْ شَيْئًا، ثُمَّ

قَالَ: قُلْ، فَلَمْ أَقُلْ شَيْئًا، ثُمَّ قَالَ: قُلْ، فَقُلْتُ: مَا أَقُولُ يَا رَسُولَ اللَّهِ؟ قَالَ: قُلْ هُوَ اللَّهُ أَحَدٌ وَالْمُعَوِّذَتَيْنِ، حِينَ تُمْسِي وَحِينَ تُصْبِحُ، ثَلَاثَ مَرَّاتٍ، تَكْفِيكَ مِنْ كُلِّ شَيْءٍ. رواه أبو داود، باب ما يقول إذا أصبح، رقم: ٥٠٨٢

68. ‘Abdullāh ibne-Khubaib Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam told me: Speak! I remained silent. He (again) said: Speak! I remained silent. He said again: Speak! I asked him: O Rasūlallāh! What should I say? He said: Recite *Sūrah Qul huwal lāhu aḥad* (Ikhlās:112); *Sūrah Qul A‘ūdhu birabbil falaq* (falaq:113); *Sūrah Qul A‘ūdhu birabbīn nās* (Nās:114), three times in the morning and evening; these will suffice you for every purpose, or will protect you from every thing harmful. (Abu Dāwūd)

Note: According to some scholars, the objective of Rasūlullāh Ṣallallāhu ‘alaihi wasallam prescribing the above is that if a person is unable to recite more, then he should at least recite these three Sūrahs in the morning and evening, and this alone will suffice for him Inshaallāh. (Sharḥ-ut-Tibṭ)

٦٩ - عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا عُقْبَةُ بْنُ عَامِرٍ! إِنَّكَ لَنْ تَقْرَأَ سُورَةَ أَحَبِّ إِلَيَّ اللَّهُ، وَلَا أَبْلَغَ عِنْدَهُ، مِنْ أَنْ تَقْرَأَ "قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ" فَإِنْ اسْتَطَعْتَ أَنْ لَا تَفُوتَكَ فِي صَلَاةٍ فَافْعَلْ. رواه ابن حبان، قال المحقق: إسناده قوى ١٥٠/٥

69. ‘Uqbah ibne-‘Āmir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: O ‘Uqbah ibne-‘Āmir! Indeed you cannot recite a dearer and more readily acceptable Sūrah to Allāh than *Qul A‘ūdhu birabbil falaq* (Falaq:113). Therefore, if you can recite it in your Ṣalāt, then do it. (Ibne-Hibbān)

٧٠ - عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَمْ تَرَ آيَاتِ أَنْزَلَتْ اللَّيْلَةَ لَمْ يَرِ مِثْلُهَا قَطُّ؟ "قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ، قُلْ أَعُوذُ بِرَبِّ النَّاسِ". رواه مسلم، باب فضل قراءة المعوذتين، رقم: ١٨٩١

70. ‘Uqbah ibne-‘Āmir Raḍiyallāhu ‘anhu narrated that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Do you not know what unique verses have been revealed tonight, the like of which has never been seen before? These are: *Qul A‘ūdhu birabbil falaq* (Falaq:113); *Qul A‘ūdhu birabbīn nās* (Nās:114). (Muslim)

٧١- عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا أَنَا أَسِيرُ مَعَ رَسُولِ اللَّهِ ﷺ بَيْنَ الْجُحْفَةِ وَالْأَبْوَاءِ إِذْ غَشِيَتْنَا رِيحٌ وَظُلْمَةٌ شَدِيدَةٌ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ بِـ"أَعُوذُ بِرَبِّ الْفَلَقِ" وَ"أَعُوذُ بِرَبِّ النَّاسِ" وَهُوَ يَقُولُ: يَا عُقْبَةُ! تَعَوَّذْ بِهِمَا، فَمَا تَعَوَّذَ مُتَعَوَّذٌ بِمِثْلِهِمَا قَالَ: وَسَمِعْتُهُ يُؤْمِنُنَا بِهِمَا فِي الصَّلَاةِ. رواه أبو داود، باب في المعوذتين، رقم: ١٤٦٣

71. 'Uqbah ibne-'Āmir Raḍiyallāhu 'anhu narrates: I was travelling with Rasūlullāh Ṣallallāhu 'alaihi wasallam between *Al-Juhfa* and *Al-Abwa*, when suddenly a wind and intense darkness enveloped us. Rasūlullāh Ṣallallāhu 'alaihi wasallam began to seek refuge by reciting: *Qul A'ūdhu birabbil falaq (Falaq:113)*, *Qul A'ūdhu birabbhin nās (Nās:114)*. And He said: O 'Uqbah! Seek refuge of Allāh by reciting these two. No one, seeking refuge ever, got such refuge like the one obtained through these two. 'Uqbah said: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam reciting these Sūrahs when leading us in *Ṣalāt*. (Abu Dāwūd)

Note: *Juhfa* and *Abwa* were two famous places between the cities of Makkah and Madīnah.

VIRTUES OF REMEMBERING ALLĀH TA‘ĀLĀ

VERSES OF QUR’ĀN

Allāh Subhānahū wa Ta‘ālā says:

Therefore, remember Me, I will remember you, (My bounties and blessings will be with you in this world and in the Hereafter).

Al-Baqarah 2: 152

قال الله تعالى:

فَاذْكُرُونِي أَذْكُرْكُمْ

[البقرة: ١٥٢]

Allāh Subhānahū wa Ta‘ālā said to His Prophet Ṣallallāhu ‘alaihi wasallam:

So, remember the name of your Sustainer, and devote yourself to him with a complete devotion.

Al-Muzzammil 73: 8

وقال تعالى:

وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ

تَبَتُّلاً ﴿٨﴾ [المزمل: ٨]

Allāh Subhānahū wa Ta‘ālā says:

Verily, in the remembrance of Allāh hearts do find peace and satisfaction.

Ar-Ra’d 13: 28

وقال تعالى:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ

الْقُلُوبُ ﴿٢٨﴾ [الرعد: ٢٨]

Allāh Subhānahū wa Ta‘ālā says:

And verily, the remembrance of Allāh is the greatest.(virtue and a means of Allāh reminding you)

Al-‘Ankabūt 29: 45

وقال تعالى:

وَلَذِكْرُ اللَّهِ أَكْبَرُ

[العنكبوت: ٤٥]

Allāh Subḥānahū wa Ta'ālā says:

(The wise are) those who remember Allāh, (always) standing, sitting, and reclining.

Āle-'Imrān 3: 191

وقال تعالى:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ

جُنُوبِهِمْ [آل عمران: ١٩١]

Allāh Subḥānahū wa Ta'ālā says:

Then remember Allāh as you remember your fathers (and forefathers) or with a stronger remembrance.

Al-Baqarah 2: 200

وقال تعالى:

فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ

أَوْ أَشَدَّ ذِكْرًا [البقرة: ٢٠٠]

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:

And remember your Sustainer in the morning and evening within yourself humbly and with fear and without raising your voice. And be not amongst the neglectful.

Al-A'rāf 7: 205

وقال تعالى:

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا

وَرُخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ

وَالْأَصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ

[الأعراف: ٢٠٥]

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:

And in whatever condition you may find yourself, and whatever portion of the Qur'ān you may be reciting and (O mankind) whatever deed you may do (remember that) We are your witness (from the moment) you enter upon it.

Yūnus 10: 61

وقال تعالى:

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ

قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ

إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ

تُفِيضُونَ فِيهِ [يونس: ٦١]

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:

And put your trust in the Almighty, the most Merciful.

وقال تعالى:

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ

Who sees you when you stand up
(for *Tahajjud* Ṣalāt).

And (sees) your movements
among those, who prostrate
themselves.

Indeed! He, only He, is the
Hearer, the Knower.

Ash-Shu'ara 26: 217-220

الَّذِي يَرِيكَ حِينَ تَقُومُ ﴿٢١٧﴾

وَتَقَلِّبُكَ فِي السَّجْدِينَ ﴿٢١٨﴾

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢١٩﴾

[الشعراء: ٢١٧-٢٢٠]

Allāh Subḥānahū wa Ta'ālā says:

And He (Allāh) is with you
wherever you may be. Al-Ḥadīd 57: 4

وقال تعالى:

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ [الحديد: ٤]

Allāh Subḥānahū wa Ta'ālā says:

And as for any one who chooses to
remain blind to the remembrance
of the most Gracious, to him We
assign a devil who becomes his
companion. Az-Zukhruf 43: 36

وقال تعالى:

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾ [الزخرف: ٣٦]

Allāh Subḥānahū wa Ta'ālā says:

And had he not been one of those
who glorify (Allāh);
He would have remained in its
belly till the day when all shall be
raised from the dead.

Aṣ-Ṣāṭāt 37: 143-144

وقال تعالى:

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾

لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾

[الصافات: ١٤٣-١٤٤]

Note: These verses are referring to incident of Yūnus Alaihis salām in the belly of the Fish, when he recited this supplication:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Lā ilāha illā anta subḥānaka innī kuntu minaz zālimīn:

None is worthy of worship but You; Glory be to You; indeed I am among the wrongdoers (transgressors).

Allāh Subḥānahū wa Ta'ālā says:

So remember Allāh's limitless

وقال تعالى:

فَسُبِّحْنَ اللَّهَ حِينَ تُمْسُونَ وَحِينَ

glory when you enter upon the evening hours, and when you rise in the morning. Ar-Rūm 30: 17

تُصَبِّحُونَ ﴿١٧﴾ [الرؤم: ١٧]

Allāh Subḥānahū wa Ta'ālā says:
O you who believe! Remember Allāh with much remembrance.

وقال تعالى:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا

كَبِيرًا ﴿٤١﴾

And glorify His praises in the morning and in the evening.
Al-Aḥzāb 33: 41-42

وَسَبِّحْهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾

[الأحزاب: ٤١ - ٤٢]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Verily Allāh and His angels bless the Prophet. O you who believe! Send your Ṣalawāt on him and salute him with all respect.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ

وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾ [الأحزاب: ٥٦]

Al-Aḥzāb 33: 56

Note: Allāh Subḥānahū wa Ta'ālā bestows His Nabī with His choosiest blessings; and the angels pray to Allāh for the showering of His special blessings. Therefore, Muslims should also pray to Allāh Subḥānahū wa Ta'ālā to grant special blessings upon Rasūlullāh Ṣallallāhu 'alaihi wasallam; and salute him in abundance.

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

And those who, when they openly commit a shameful act, or have wronged themselves, remember Allāh, and ask forgiveness for their sins and none can forgive sins but Allāh. And they do not persist in what wrong they have done. And they know (that Allāh forgives sins with repentance)

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا

أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ

وَمَنْ يَغْفِرَ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ

يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ

يَعْلَمُونَ ﴿١٢٤﴾

The reward of such will be forgiveness from their Sustainer,

أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ

and Gardens underneath where rivers flow, wherein they will abide forever. And what an excellent is the reward for the doers (of good deeds)!

Āle-'Imrān 3: 135-136

وَجَنَّتٌ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُعَمَّرُ
أَجْرُ الْعَمَلِينَ ﴿١٣٦﴾

[آل عمران: ١٣٥-١٣٦]

Allāh Subhānahū wa Ta'ālā says:

And Allāh would not punish them; till you (O' Muhammad) are in between them and Allāh would not punish them while they (continued) to seek (His) forgiveness. Al-Anfāl 8: 33

وَقَالَ تَعَالَى:
وَمَا كَانَتْ أَلَلَهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ
وَمَا كَانَتْ أَلَهُ مُعَذِّبَهُمْ وَهُمْ
يَسْتَغْفِرُونَ ﴿٣٣﴾ [الأنفال: ٣٣]

Allāh Subhānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:

Then verily! Your Sustainer, for those who do evil in ignorance, and afterwards repent and amend themselves. indeed! (For them) Your Sustainer is thereafter, Forgiving, most Merciful.

An-Nahl 16: 119

وَقَالَ تَعَالَى:
ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ
بِجَهْلٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ
وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ
رَحِيمٌ ﴿١١٩﴾ [النحل: ١١٩]

Allāh Subhānahū wa Ta'ālā says:

Why do you not ask Allāh of forgiveness, so that you would have received Mercy.

An-Naml 27: 46

وَقَالَ تَعَالَى:
لَوْلَا تَسْتَغْفِرُونَ أَلَلَهُ لَعَلَّكُمْ
تَرْحَمُونَ ﴿٤٦﴾ [النمل: ٤٦]

Allāh Subhānahū wa Ta'ālā says:

O you believers- all of you- turn to Allāh in repentance in order that you may succeed. An-Nūr 24: 31

وَقَالَ تَعَالَى:
وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ
الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾ [النور: ٣١]

Allāh Subḥānahū wa Ta‘ālā says:

وقال تعالى:

O you who believe! Turn to Allāh in sincere repentance (let not the thought of sin remain in your hearts).

At-Tahrīm 66: 8

يَا أَيُّهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا [التحریم: ٨]

Aḥādīth-un-Nabawī

٧٢- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا رَفَعَهُ إِلَى النَّبِيِّ ﷺ قَالَ: مَا عَمِلَ آدَمِيُّ عَمَلًا أَنْجَى لَهُ مِنَ الْعَذَابِ مِنْ ذِكْرِ اللَّهِ تَعَالَى، قِيلَ: وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ؟ قَالَ: وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ إِلَّا أَنْ يَضْرِبَ بِسَيْفِهِ حَتَّى يَنْقُطِعَ. رواه الطبرانی في الصغير والأوسط ورجالهما رجال الصحيح، مجمع

الزوائد ٧١/١٠

72. Jābir ibne-Abdullah Raḍiyallāhu ‘anhumā narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: No deed of a man is more calculated to save him from Allāh’s Punishment than the remembrance of Allāh. It was asked: Not even fighting in the path of Allāh? He replied: Not even fighting in the path of Allāh, except the one who fights bravely with his sword till it breaks. (Ṭabarānī, Majma-‘uz-Zawāid)

٧٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: يَقُولُ اللَّهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَأَ ذَكَرْتُهُ فِي مَلَأَ خَيْرٍ مِنْهُمْ، وَإِنْ تَقَرَّبَ إِلَيَّ شَيْئًا تَقَرَّبْتُ إِلَيْهِ ذَرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذَرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِي يَمْسِحُ أَتَيْتُهُ هَرَوَلَةً. رواه البخاري، باب قول الله تعالى ويحذركم الله نفسه ٦/٢٦٩٤ طبع دار ابن كثير

بيروت

73. Abu Hurairah Raḍiyallāhu ‘anhu reports that Nabī Ṣallallāhu ‘alaihi wasallam in a Ḥādīth Qudsī narrated that Allāh Ta‘ālā says: I treat My slave according to his expectations from Me. I am with him when he remembers Me; and if he remembers Me in his heart, I remember him in My heart; and if he remembers Me in a gathering, I remember him in a better and nobler gathering (of angels). If he comes closer to Me by one span, I go closer to him an arm’s length;

if he comes towards Me an arm's length, I go towards him two-arm's length; and if he comes to Me walking, I run to him. (Bukhārī)

Note: When a person strives to get closer to Allāh through good deeds, then Allāh Subhānahū wa Ta‘ālā turns towards His slave with much more attention, mercy and help.

٧٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ عَزَّوَجَلَّ يَقُولُ: أَنَا مَعَ عَبْدِي إِذَا

هُوَ ذَكَرَنِي وَتَحَرَّكَتْ بِي شَفَتَاهُ. رواه ابن ماجه، باب فضل الذكر، رقم: ٣٧٩٢

74. Abu Hurairah Raḍiyallāhu ‘anhu reports that Nabī Ṣallallāhu ‘alaihi wasallam in a Ḥādīth Qudsī narrated that Allāh the Almighty and Majestic says: I am with My slave when he remembers Me and till his lips move while remembering Me. (Ibne-Mājah)

٧٥- عَنْ عَبْدِ اللَّهِ بْنِ يُسَيْرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ شَرَائِعَ الْإِسْلَامِ قَدْ

كَثُرَتْ عَلَيَّ فَأَخْبِرْنِي بِشَيْءٍ أَتَشَبَّهْتُ بِهِ، قَالَ: لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ. رواه الترمذی

وقال: هذا حديث حسن غريب، باب ما جاء في فضل الذكر، رقم: ٣٣٧٥

75. ‘Abdullāh ibne-Busr Raḍiyallāhu ‘anhu narrates that a man said: O Rasūlallāh! I know that the commandments of Sharīa’h are many, so please tell me the one to which I may adhere to. He replied: Your tongue should always remain busy and fresh with the Dhikr of Allāh. (Tirmidhī)

٧٦- عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: آخِرُ كَلِمَةٍ فَارَقْتُ عَلَيْهَا رَسُولَ اللَّهِ ﷺ قُلْتُ يَا

رَسُولَ اللَّهِ! أَخْبِرْنِي بِأَحَبِّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّوَجَلَّ؟ قَالَ: أَنْ تَمُوتَ وَلِسَانُكَ رَطْبٌ مِنْ

ذِكْرِ اللَّهِ تَعَالَى. رواه ابن السني في عمل اليوم والليلة، رقم: ٢، وقال المحقق: أخرجه البزار كما في كشف الأستار

ولفظه: قُلْتُ: يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِأَفْضَلِ الْأَعْمَالِ وَأَقْرَبِهَا إِلَى اللَّهِ... الحديث، وحسن الهيئى

إسناده في مجمع الزوائد ١٠٤/٧٤

76. Mu‘ādh ibne-Jabal Raḍiyallāhu ‘anhu narrates that the last words I had with Rasūlullāh Ṣallallāhu ‘alaihi wasallam, at the time of bidding him farewell, was that; I said: O Rasūlallāh! Inform me about the deeds which are the most beloved to Allāh ‘Azza wa Jall. He replied: When you die, your tongue should be engaged in and refreshed with the Dhikr of Allāh Ta‘ālā.

In another narration, it is stated that Mu‘ādh Raḍiyallāhu ‘anhu

asked: O Rasūlallāh! Tell me the best deed which would bring me closest to Allāh. (‘Amalul Yaumi wal Lailah li Ibn-us-Sunnī, Bazzār, Majma-‘uz-Zawāid)

Note: ‘At the time of bidding him farewell’ refers to the time when Rasūlullāh Ṣallallāhu ‘alaihi wasallam sent Mu‘ādh Raḍiyallāhu ‘anhu as a Governor to Yemen.

٧٧- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَلَا أَنْبِئُكُمْ بِخَيْرٍ أَعْمَالِكُمْ وَأَزْكَاهَا عِنْدَ مَلِيكِكُمْ وَأَزْفَعُهَا فِي دَرَجَاتِكُمْ، وَخَيْرٌ لَكُمْ مِنْ إِنْثَاقِ الذَّهَبِ وَالْوَرِقِ، وَخَيْرٌ لَكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ؟ قَالُوا: بَلَى، قَالَ: ذِكْرُ اللَّهِ تَعَالَى. رواه الترمذی، باب منه كتاب الدعوات، رقم: ٣٣٧٧

77. Abu Dardā Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam asked: Would you like me to tell you the best of all your deeds and the purest of them to your Lord, which raises your ranks to the highest and is better for you than the spending of gold and silver (in the path of Allāh), and better for you than that you encounter your enemy whose necks you cut and who cut your necks? The Ṣaḥābah replied: Yes, indeed! He said: It is the Dhikr of Allāh, the Exalted. (Tirmidhī)

٧٨- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: أَرْبَعٌ مَنْ أُعْطِيَهُنَّ فَقَدْ أُعْطِيَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ: قَلْبًا شَاكِرًا، وَلِسَانًا ذَاكِرًا، وَبَدَنًا عَلَى الْبَلَاءِ صَابِرًا، وَزَوْجَةً لَا تَبْغِيهِ خَوْنًا فِي نَفْسِهَا وَلَا مَالِهِ. رواه الطبرانی في الكبير والأوسط ورجال الأوسط رجال الصحيح، مجمع الزوائد ٥٠٢/٤

78. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: There are four characteristics of such a nature that one who has been blessed with them has been blessed with what is the best in this world and the Hereafter: (1) A thankful heart, (2) A tongue which remembers Allāh, (3) A body which endures hardships and (4) A wife who does not desire to breach the trust of her husband or squander his wealth. (Ṭabarānī)

٧٩- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ يَوْمٍ وَلَيْلَةٍ إِلَّا لِلَّهِ مَنْ يَمُنُّ بِهِ عَلَى عِبَادِهِ وَصَدَقَهُ. وَمَا مِنْ اللَّهِ عَلَى أَحَدٍ مِنْ عِبَادِهِ أَفْضَلُ مِنْ أَنْ يُلْهِمَهُ ذِكْرُهُ. (وهو جزء من

(الحديث) رواه الطبراني في الكبير، وفيه: موسى بن يعقوب الزمعي، وثقه ابن معين وابن حبان، وضعفه ابن المديني وغيره، وبقيّة رجاله ثقات، مجمع الزوائد ٤٩٤/٢

79. Abu Dardā Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Every day and night Allāh showers kindness and charity on his slaves. And no kindness is better than the inspiration of His remembrance that Allāh grants to any of His slaves. (Ṭabarānī, Majma‘uz-Zawāid)

٨٠- عَنْ حَنْظَلَةَ الْأَسَيْدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَالَّذِي نَفْسِي بِيَدِهِ! إِنْ لَوْ تَدُومُونَ عَلَى مَا تَكُونُونَ عِنْدِي، وَفِي الذِّكْرِ، لَصَافَحْتَكُمْ الْمَلَائِكَةُ عَلَى فُرُشِكُمْ، وَفِي طُرُقِكُمْ، وَلَكِنْ، يَا حَنْظَلَةُ! سَاعَةً وَسَاعَةً ثَلَاثَ مَرَارٍ. رواه مسلم، باب فضل دوام الذكر

رقم: ٦٩٦٦

80. Ḥanzalah Al-Usaidī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: I swear by the One in Whose Hand is my life that if you were to maintain the state in which you are with me, and continue the remembrance of Allāh, the angels would shake hands with you on your beds and in your walkways; but O Ḥanzalah! There is a time for every thing. He said this three times.

Note: This ḥadīth means that one cannot maintain the same state and level of feelings continually, rather the state of one’s heart keeps changing with the happenings of daily life. (Muslim)

٨١- عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ يَتَحَسَّرُ أَهْلُ الْجَنَّةِ عَلَى شَيْءٍ إِلَّا عَلَى سَاعَةٍ مَرَّتْ بِهِمْ لَمْ يَذْكُرُوا اللَّهَ عَزَّ وَجَلَّ فِيهَا. رواه الطبراني في الكبير والبيهقي في شعب الإيمان وهو حديث حسن، الجامع الصغير ٦٨/٢

81. Mu‘ādh ibne-Jabal Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The dwellers of Paradise will not regret anything except the moment spent by them (in the worldly life) without the remembrance of Allāh ‘Azza wa Jall. (Ṭabarānī, Baihaqī, Jāmi‘uṣ-Ṣaḡhīr)

٨٢- عَنْ سَهْلِ بْنِ حُنَيْفٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَذُوا حَقِّ الْمَجَالِسِ: اذْكُرُوا اللَّهَ كَثِيرًا. (الحديث) رواه الطبراني في الكبير وهو حديث حسن، الجامع الصغير ٥٣/١

82. Sahl ibne-Ḥunāif Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu

‘alaihi wasallam said: Fulfil the rights of gatherings by remembering Allāh profusely. (Tabarānī, Jāmi-‘uṣ-Ṣaghīr)

٨٣- عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ رَاكِبٍ يَخْلُو فِي مَسِيرِهِ بِاللَّهِ وَذِكْرِهِ إِلَّا رَدَفَهُ مَلَكٌ، وَلَا يَخْلُو بِشَعْرٍ وَنَحْوِهِ إِلَّا رَدَفَهُ شَيْطَانٌ. رواه الطبراني وإسناده حسن، مجمع الزوائد ١٨٥/١٠

83. ‘Uqbah ibne-‘Āmir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Any rider who keeps his heart free for Allāh and his remembrance during a journey, then an angel becomes his companion. And one who engages in nothing but absurd poetry and similar useless things is accompanied by the Shaitān. (Tabarānī, Majma-‘uz-Zawāid)

٨٤- عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ مَثَلُ الْحَيِّ وَالْمَيِّتِ. رواه البخارى، باب فضل ذكر الله عزوجل، رقم: ٦٤٠٧، وفي رواية لمسلم: مَثَلُ النَّبِيِّ الَّذِي يَذْكُرُ اللَّهَ فِيهِ وَالنَّبِيِّ الَّذِي لَا يَذْكُرُ اللَّهَ فِيهِ مَثَلُ الْحَيِّ وَالْمَيِّتِ. باب استحباب صلاة النافلة في بيته ٠٠٠٠، رقم: ١٨٢٣

84. Abu Mūsā Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The example of one who remembers his Rabb and the one who does not remember his Rabb is like the example of the living and the dead. It is also mentioned in another narration: The example of a house in which Allāh is remembered and of a house in which Allāh is not remembered is like the example of the living and the dead. (Bukhārī, Muslim)

٨٥- عَنْ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنْ رَجُلًا سَأَلَهُ فَقَالَ: أَيُّ الْجِهَادِ أَعْظَمُ أَجْرًا؟ قَالَ: أَكْثَرُهُمْ لِلَّهِ تَبَارَكَ وَتَعَالَى ذِكْرًا قَالَ: فَأَيُّ الصَّائِمِينَ أَعْظَمُ أَجْرًا؟ قَالَ: أَكْثَرُهُمْ لِلَّهِ تَبَارَكَ وَتَعَالَى ذِكْرًا ثُمَّ ذَكَرَ لَنَا الصَّلَاةَ وَالزَّكَاةَ وَالْحَجَّ وَالصَّدَقَةَ كُلَّ ذَلِكَ وَرَسُولُ اللَّهِ ﷺ يَقُولُ: أَكْثَرُهُمْ لِلَّهِ تَبَارَكَ وَتَعَالَى ذِكْرًا فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لِعُمَرَ رَضِيَ اللَّهُ عَنْهُ: يَا أَبَا حَفْصٍ! ذَهَبَ الدَّائِرُونَ بِكُلِّ خَيْرٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَجَلٌ. رواه أحمد ٤٨٣/٣

85. Mu‘ādh Raḍiyallāhu ‘anhu narrates that a man asked Rasūlullāh Ṣallallāhu ‘alaihi wasallam: Which Jihād has the highest reward? He replied: (Jihād) In which the remembrance of Allāh Tabāraka wa

Ta'ālā is done excessively. The man asked: Among those fasting, who has the highest reward? He replied: The one who remembers Allāh Tabāraka wa Ta'ālā excessively. Then similarly, Ṣalāt, Zakāt, Ḥajj and Ṣadaqah all were mentioned, and for each of them, Rasūlullāh Ṣallallāhu 'alaihi wasallam kept on saying that the highest reward will be for the one who remembers Allāh Tabāraka wa Ta'ālā excessively (in all these deeds). Abu Bakr Raḍiyallāhu 'anhu said to 'Umar Raḍiyallāhu 'anhu: O Abu Ḥafṣah! Those who remember Allāh have taken away all the virtues. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: You are absolutely right! (Musnad Aḥmad)

Note: Abu Ḥafṣah means father of Ḥafṣah. Ḥafṣah Raḍiyallāhu 'anha is the daughter of 'Umar Raḍiyallāhu 'anhu and the wife of Rasūlullāh Ṣallallāhu 'alaihi wasallam.

٨٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سَبَقَ الْمُفَرِّدُونَ، قَالُوا: وَمَا الْمُفَرِّدُونَ يَا رَسُولَ اللَّهِ؟ قَالَ: الْمُسْتَهِتَرُونَ فِي ذِكْرِ اللَّهِ يَصْغُ الذِّكْرُ عَنْهُمْ أَنْتَقَالَهُمْ فَيَأْتُونَ يَوْمَ الْقِيَامَةِ خِفَافًا. رواه الترمذی وقال: هذا حديث حسن غريب، باب سبق المفردون، ٥٠٠٠، رقم: ٣٥٩٦

86. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The *Mufarriidūn* have gone ahead! Ṣahābah asked: Who are the *Mufarriidūn*, O Rasūlullāh? He replied: Those who are devoted intensively to the remembrance of Allāh. Allāh's remembrance reduces their burdens. Hence, they will come with a little burden on the Day of Resurrection. (Tirmidhī)

٨٧- عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ أَنَّ رَجُلًا فِي حِجْرِهِ دَرَاهِمُ يُقَسِّمُهَا، وَآخَرُ يَذْكُرُ اللَّهَ كَانَ ذِكْرُ اللَّهِ أَفْضَلَ. رواه الطبرانی في الأوسط ورجاله وثقوا، مجمع الروائد ١٠/٧٢

87. Abu Mūsā Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If a person has plenty of money which he is distributing and another is remembering Allāh, then (the one engaged in) the remembrance of Allāh (Dhikr) is better. (Ṭabarānī, Majma-'uz-Zawā'id)

٨٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَكْثَرَ ذِكْرَ اللَّهِ فَقَدْ بَرِيَ مِنَ النَّفَاقِ. رواه الطبرانی في الصغير وهو حديث صحيح، الجامع الصغير ٢/٥٧٩

88. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: One who remembers Allāh excessively is freed from hypocrisy. (Ṭabarānī, Jāmi-‘uṣ-Ṣaghīr)

٨٩- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَيْدُكُرْنَ اللَّهُ قَوْمٌ عَلَى الْفُرْشِ الْمُمَهَّدَةِ يَدْخُلُهُمُ الْجَنَابُ الْعَلِيُّ. رواه أبو يعلى وإسناده حسن، مجمع الزوائد ٨٠/١٠

89. Abu Sa‘īd Al-Khudrī Raḍiyallāhu ‘anhu narrates that, indeed, Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily, there are many a people who remember Allāh on their soft beddings and for this they will enter the highest positions of Paradise. (Abu Ya‘la, Majma‘uz-Zawāid)

٩٠- عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى الْفَجْرَ تَرَبَّعَ فِي مَجْلِسِهِ حَتَّى تَطْلُعَ الشَّمْسُ حَسَنَاءً. رواه أبو داود، باب في الرجل يجلس متربعا، رقم: ٤٨٥٠

90. Jābir ibne-Samurah Raḍiyallāhu ‘anhu narrates that when Nabī Ṣallallāhu ‘alaihi wasallam offered *Salāt-ul-Fajr*, he would sit cross-legged where he was till the sun had come well up. (Abu Dāwūd)

٩١- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَأَنْ أَقْعُدَ مَعَ قَوْمٍ يَذْكُرُونَ اللَّهَ تَعَالَى مِنْ صَلَاةِ الْغَدَاةِ حَتَّى تَطْلُعَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ أَرْبَعَةً مِنْ وَلَدِ إِسْمَاعِيلَ، وَلَأَنْ أَقْعُدَ مَعَ قَوْمٍ يَذْكُرُونَ اللَّهَ مِنْ صَلَاةِ الْعَصْرِ إِلَى أَنْ تَغْرُبَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ أَرْبَعَةً. رواه أبو داود، باب في القصص، رقم: ٣٦٦٧

91. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: To sit with people who are doing the Dhikr of Allāh after *Salāt-ul-Fajr* till the sun rises is more pleasing to me than setting free four slaves from the progeny of Ismā‘īl ‘Alaihis Salām. And to sit with people who are doing the Dhikr of Allāh after *Salāt-ul-‘Asr* till the sun sets is more pleasing to me than setting free four slaves from the progeny of Ismā‘īl ‘Alaihis Salām. (Abu Dāwūd)

Note: The slaves from the progeny of Ismā‘īl ‘Alaihis Salām are mentioned in this ḥadīth as they were considered the most noble amongst the Arabs, and so more valuable.

٩٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لِلَّهِ مَلَائِكَةً يَطُوفُونَ فِي الطَّرِيقِ

يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تَنَادَوْا هَلُمُّوا إِلَى حَاجَتِكُمْ، فَيَحْضُونَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا، قَالَ: فَيَسْأَلُونَهُمْ رَبُّهُمْ عَزَّوَجَلَّ، وَهُوَ أَغْلَمُ مِنْهُمْ: مَا يَقُولُ عِبَادِي؟ تَقُولُ: يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ، وَيُحَمِّدُونَكَ، وَيُمَجِّدُونَكَ، فَيَقُولُ: هَلْ رَأَوْنِي؟ فَيَقُولُونَ: لَا، وَاللَّهِ مَا رَأَوْكَ، فَيَقُولُ: كَيْفَ لَوْ رَأَوْنِي؟ يَقُولُونَ: لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً، وَأَشَدَّ لَكَ تَمَجُّدًا، وَأَكْثَرَ لَكَ تَسْبِيحًا، يَقُولُ: فَمَا يَسْأَلُونِي؟ قَالَ: يَسْأَلُونَكَ الْجَنَّةَ، يَقُولُ: وَهَلْ رَأَوْهَا؟ يَقُولُونَ: لَا، وَاللَّهِ يَا رَبِّ مَا رَأَوْهَا، فَيَقُولُ: فَكَيْفَ لَوْ أَنَّهُمْ رَأَوْهَا؟ يَقُولُونَ: لَوْ أَنَّهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا وَأَشَدَّ لَهَا طَلَبًا وَأَعْظَمَ فِيهَا رَغْبَةً، قَالَ: فَمِمَّ يَتَوَدَّوْنَ؟ يَقُولُونَ: مِنَ النَّارِ، يَقُولُ: وَهَلْ رَأَوْهَا؟ يَقُولُونَ: لَا، وَاللَّهِ يَا رَبِّ مَا رَأَوْهَا، يَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ يَقُولُونَ: لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا فِرَارًا وَأَشَدَّ لَهَا مَحَافَةً، فَيَقُولُ: فَأَشْهَدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ يَقُولُ مَلَكٌ مِنَ الْمَلَائِكَةِ: فِيهِمْ فَلَانٌ لَيْسَ مِنْهُمْ إِنْسًا جَاءَ لِحَاجَةٍ قَالَ: هُمْ الْجُلَسَاءُ لَا يَشْقَى جَلِيسُهُمْ. رواه البخارى، باب فضل ذكر الله عز وجل، رقم: ٦٤٠٨

92. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsī said: Verily, Allāh has such angels who move on the paths seeking those who remember Allāh. And when they find such a people engaged in remembering Allāh, they call one another: Come to what you are looking for! Then they surround them with their wings up to the sky of the world. Rabb ‘Azza wa Jall asks them, though He knows better than them: What are My slaves saying? The angels submit: They are glorifying and magnifying and praising and exalting You. Allāh asks: Have they seen Me? The angels reply: No! By Allāh, they have not seen You. Allāh asks: What if they had seen Me? The angels submit: Had they seen You, they would have worshipped You more devotedly and would have engaged more earnestly in glorifying and praising You. Then Allāh says: What were they asking for? The angels reply: They were asking for Paradise. Allāh asks: Have they seen it? The angels reply: No! By Allāh. O Rabb! They have not seen it. Allāh then asks them: What if they had seen it? The angels reply: Had they seen it, they would have been more eager, and more desiring for it, and more longing for it! Then Allāh asks: What were they seeking refuge from? The angels submit: They were seeking refuge from the Fire. He asks: Have they seen it? The angels reply:

No! By Allāh. O Rabb! They have not seen it. Allāh then asks: What if they had seen it? The angels reply: Had they seen it, they would have been more earnest in fleeing from it, and more intense in fearing it. Allāh then says: I call you to witness that I have, indeed, forgiven them. One of the angels says: Among them was such a person who was not one of them but had come there only for some need. Allāh says: They are such people that whoever sits with them is not deprived of (My Mercy). (Bukhārī)

٩٣- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ لِلَّهِ سَيَّارَةً مِنَ الْمَلَائِكَةِ يَطْلُبُونَ حِلَقَ الذِّكْرِ، فَإِذَا أَتَوْا عَلَيْهِمْ وَحَفُّوا بِهِمْ، ثُمَّ يَبْعَثُوا رَائِدَهُمْ إِلَى السَّمَاءِ إِلَى رَبِّ الْعِزَّةِ تَبَارَكَ وَتَعَالَى، فَيَقُولُونَ: رَبَّنَا أَتَيْنَا عَلَى عِبَادٍ مِنْ عِبَادِكَ يُعَظِّمُونَ آلاءَكَ، وَيَتْلُونَ كِتَابَكَ، وَيُصَلُّونَ عَلَى نَبِيِّكَ مُحَمَّدٍ ﷺ، وَيَسْأَلُونَكَ لِأَخْرَجْتَهُمْ وَدُنْيَاهُمْ، فَيَقُولُ تَبَارَكَ وَتَعَالَى: غَشَوْهُمْ رَحْمَتِي، فَيَقُولُونَ يَا رَبِّ، إِنَّ فِيهِمْ فَلَانًا الْخَطَاءَ إِنَّمَا اعْتَنَقَهُمْ اغْتِنَاقًا، فَيَقُولُ تَبَارَكَ وَتَعَالَى: غَشَوْهُمْ رَحْمَتِي، فَهُمْ الْجُلَسَاءُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ. رواه البزار من طريق زائدة بن أبي الرقاد، عن زياد النميري، وكلاهما وثق على ضعفه، فعاد هذا إسناداه حسن، مجمع الزوائد ١٠/٧٧

93. Anas Raḍiyallāhu ‘anhū narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsī said: Allāh has roving angels who seek gatherings of remembrance of Allāh. When they reach them, they surround them and depute a messenger to go to their Rabbul ‘Izzat Tabāraka wa Ta’ālā in the heavens. The angel says on their behalf: O our Rabb! We have reached those slaves amongst Your slaves who are glorifying You for Your bounties, they are reciting Your Book, offering salutations to Your Prophet, Muḥammad Ṣallallāhu ‘alaihi wasallam, and begging for the good of this world and of the Hereafter. Allāh Tabāraka wa Ta’ala directs: Cover them with My Mercy. The angel says: O our Rabb! Verily, amongst them is a sinful person who incidently accompanied them. Allāh Tabāraka wa Ta’ālā says: Cover all of them with My Mercy, for this is an assembly of such people, that none sitting amongst them is deprived of. (Bazzār, Majma-‘uz-Zawāid)

٩٤- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَا مِنْ قَوْمٍ اجْتَمَعُوا يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ لَا يُرِيدُونَ بِذَلِكَ إِلَّا وَجْهَهُ إِلَّا نَادَاهُمْ مُنَادٍ مِنَ السَّمَاءِ: أَنْ قُومُوا مَغْفُورًا لَكُمْ، فَقَدْ

بُذِلَتْ سَيِّئَاتُكُمْ حَسَنَاتٍ. رواه أحمد وأبو يعلى والبخاري في الأوسط، وفيه: ميمون المرني، وثقه جماعة، وفيه ضعف، وبقيّة رجال أحمد رجال الصحيح، مجمع الزوائد ٧٥/١٠

94. Anas ibn-e-Mālik Raḍiyallāhu ‘anhū narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When some people who gather and engage in remembring Allāh ‘Azza wa Jall, not intending anything except Allāh’s pleasure, an angel calls them from the heavens: Get up duly forgiven! As indeed your sins have been replaced with virtues. (Musnad Aḥmad, Ṭabarānī, Abu Ya’la, Bazzār, Majma-‘uz-Zawāid)

٩٥- عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُمَا شَهِدَا عَلَى النَّبِيِّ ﷺ أَنَّهُ قَالَ: لَا يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ عَزَّوَجَلَّ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ، وَعَشِيَتْهُمُ الرَّحْمَةُ، وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ. رواه مسلم، باب فضل الاجتماع على تلاوة القرآن ٠٠٠٠، رقم: ٦٨٥٥

95. Abu Hurairah and Abu Sa’īd Al-Khudrī Raḍiyallāhu ‘anhuma both bear witness that Nabī Ṣallallāhu ‘alaihi wasallam said: People will not sit remembring Allāh ‘Azza wa Jall, without the angels surrounding them, Mercy covering them, *sakīnah* (peace of heart) descending on them and Allāh mentioning them with those who are with Him. (Muslim)

٩٦- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيَبْعَثَنَّ اللَّهُ أَقْوَامًا يَوْمَ الْقِيَامَةِ فِي وُجُوهِهِمُ النُّورُ عَلَى مَنَابِرِ اللُّوْلُو، يَغِطُّهُمْ النَّاسُ، لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ. قَالَ: فَجَنَّا أَعْرَابِيٌّ عَلَى رُكْبَتَيْهِ، فَقَالَ: يَا رَسُولَ اللَّهِ! حَلِّهِمْ لَنَا نَعْرِفَهُمْ، قَالَ: هُمْ الْمُتَحَابُّونَ فِي اللَّهِ، مِنْ قِبَائِلَ شَتَّى وَبِلَادٍ شَتَّى يَجْتَمِعُونَ عَلَى ذِكْرِ اللَّهِ يَذْكُرُونَهُ. رواه الطبراني وإسناده حسن، مجمع الزوائد ٧٧/١٠

96. Abu Dardā’ Raḍiyallāhu ‘anhū narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, Allāh will resurrect a certain group of people on the Day of Resurrection whose faces will be shining, and (they will be) sitting on pulpits of pearls. People will envy them; they will neither be prophets nor martyrs. A villager sitting on his knees said: O Rasūlallāh! Describe them to us so we may recognize them. He said: They are those who love one another for Allāh and those who get together from various tribes and different places for the remembrance of Allāh and are engaged in remembring Him. (Ṭabarānī, Majma-‘uz-Zawāid)

٩٧- عَنْ عَمْرِو بْنِ عَبَسَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: عَنْ يَمِينِ الرَّحْمَنِ - وَكِلْتَا يَدَيْهِ يَمِينٌ - رِجَالٌ لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ، يَغْشَى بَيَاضُ وُجُوهِهِمْ نَظَرَ النَّاطِرِينَ، يَغْشَاهُمْ نَيُّونَ وَالشُّهَدَاءُ بِمَقْعَدِهِمْ وَقُرْبِهِمْ مِنَ اللَّهِ عَزَّ وَجَلَّ، قِيلَ: يَا رَسُولَ اللَّهِ! مَنْ هُمْ؟ قَالَ: هُمْ جُمَاعٌ مِنْ نَوَازِعِ الْقَبَائِلِ، يَجْتَمِعُونَ عَلَى ذِكْرِ اللَّهِ، فَيَنْتَقُونَ أَطْيَبَ الْكَلَامِ كَمَا يَنْتَقِي آكِلُ التَّمْرِ أَطْيَبَهُ. رواه الطبرانی ورجاله موثقون، مجمع الزوائد ٧٨/١٠

97. ‘Anū ibne ‘Abasah Raḍiyallāhu ‘anhu narrates: he heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: On the right of Ar-Raḥmān (the Most Beneficent) - and His both hands are the right hands - there will be such people who will neither be Prophets, nor martyrs. The luminance of their face will attract other peoples attention to them. Even Prophets and martyrs will envy them for their high ranks and closeness to Allāh ‘Azza wa Jall. It was asked: O Rasūlullāh! who will be they? He replied: these are people from different families and tribes who leave their homes and relations to gather at a place for the remembrance of Allāh. In conversation they use the best of words, like a date eater who selectively picks the best to eat (from a heap of dates). (Ṭabarānī and Majma‘-uz-Zawāid)

Note: 1- In this *Hadīth*, being on the right side of Ar-Raḥmān means that these people will have a pre-eminent rank and status with Allāh Subḥānahū wa Ta‘ālā . by the Most Beneficent’s both hands being right hands, implies that, as the right hand has all the best attributes, likewise, the entire personage of Allāh has all the best attributes. **2-** These honoured people being the object of envy of Prophets and martyrs implies that they will have a special rank, although the status of Prophets and martyrs is far more elevated. (Majma‘ Biḥār-ul-Anwār)

٩٨- عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَهْلٍ بْنِ حُنَيْفٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ عَلَى النَّبِيِّ ﷺ وَهُوَ فِي بَعْضِ أَنْبِيَائِهِ ﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعَشَى﴾، خَرَجَ يَلْتَمِسُ فَوْجَدَ قَوْمًا يَذْكُرُونَ اللَّهَ، مِنْهُمْ ثَائِرُ الرَّأْسِ وَجَافُ الْجِلْدِ وَذُو الثَّوْبِ الْوَاحِدِ، فَلَمَّا رَأَاهُمْ جَلَسَ مَعَهُمْ فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي أُمَّتِي مَنْ أَمَرَنِي أَنْ أَصْبِرَ نَفْسِي مَعَهُمْ. رواه الطبرانی ورجاله

رجال الصحيح، مجمع الزوائد ٨٩/٧

98. ‘Abdur Raḥmān ibne-Sahl ibne-Ḥunāif Raḍiyallāhu ‘anhu narrates that this verse was revealed to Nabī Ṣallallāhu ‘alaihi wasallam when he was in one of his houses:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعَاشِيِّ

Be patient in keeping yourself with those who call their Sustainer in the morning and evening.

He came out in search of such people and found a group engaged in the remembrance of Allāh. Among them were a few with dishevelled hair, dried skins and with only one piece of cloth. When he saw them he sat with them and said: *Alḥamdulillāh* (All Praise be to Allāh), Who has raised such people in my Ummah that I have been commanded to keep myself with them. (Ṭabarānī, Majma-‘uz-Zawāid)

٩٩- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا غَنِيمَةُ مَجَالِسِ الذِّكْرِ؟ قَالَ: غَنِيمَةُ مَجَالِسِ الذِّكْرِ الْجَنَّةُ الْجَنَّةُ. رواه أحمد والطبراني وإسناد أحمد حسن، مجمع الزوائد ٧٨/١٠

99. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhuma narrates that he asked: O Rasūlallāh! What is the reward for the gatherings of Dhikr (remembrance) of Allāh. He replied: The reward for the gatherings of Dhikr is Paradise! Paradise! (Musnad Aḥmad, Ṭabarānī, Majma-‘uz-Zawāid)

١٠٠- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَقُولُ اللَّهُ عَزَّوَجَلَّ يَوْمَ الْقِيَامَةِ: سَيَعْلَمُ أَهْلُ الْجَمْعِ مَنْ أَهْلُ الْكَرَمِ، فَقِيلَ: وَمَنْ أَهْلُ الْكَرَمِ يَا رَسُولَ اللَّهِ؟ قَالَ: مَجَالِسُ الذِّكْرِ فِي الْمَسَاجِدِ. رواه أحمد بإسنادين وأحدهما حسن وأبو يعلى كذلك، مجمع الزوائد ٧٥/١٠

100. Abu Sa‘īd Al-Khudrī Raḍiyallāhu ‘anhu reports that Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsī said: Allāh ‘Azza wa Jall will say on the Day of Resurrection: Soon the people gathered will know who are the honoured ones. It was asked: Who are the honoured people, O Rasūlallāh? He replied: Those who assemble for the Dhikr of Allāh in the masjids. (Musnad Aḥmad, Abu Ya‘la, Majma-‘uz-Zawāid)

١٠١- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا مَرَرْتُمْ بِرِیَاضِ الْجَنَّةِ فَارْتَعَوْا، قَالُوا: وَمَا رِیَاضُ الْجَنَّةِ؟ قَالَ: حِلَقُ الذِّكْرِ. رواه الترمذی، وقال: هذا حديث حسن غريب، باب حديث فی أسماء الله الحسنى، رقم: ٣٥١٠

101. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh

Ṣallallāhu ‘alaihi wasallam said: When you pass the gardens of paradise, graze to your heart's content. It was asked: What are the gardens of Paradise? He replied: The gatherings for performing the Dhikr of Allāh. (Tirmidhī)

١٠٢ - عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَلَى حَلَقَةٍ مِنْ أَصْحَابِهِ فَقَالَ: مَا أَجْلَسَكُمْ؟ قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ وَنُحَمِّدُهُ عَلَى مَا هَدَانَا لِلْإِسْلَامِ، وَمَنْ بِهِ عَلَيْنَا، قَالَ: اللَّهُ! مَا أَجْلَسَكُمْ إِلَّا ذَاكَ؟ قَالُوا: وَاللَّهِ! مَا أَجْلَسَنَا إِلَّا ذَاكَ، قَالَ: أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تَهْمَةً لَكُمْ، وَلَكِنَّهُ أَتَانِي جِبْرِيلُ عَلَيْهِ السَّلَامُ فَأَخْبَرَنِي أَنَّ اللَّهَ عَزَّ وَجَلَّ يُبَاهِي بِكُمْ الْمَلَائِكَةَ. رواه مسلم، باب فضل الاجتماع على تلاوة القرآن وعلى الذكر، رقم: ٢٨٥٧

102. Mu‘āwiyah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam came to a group of Ṣaḥābah and asked them: What made you sit together? They replied: We are sitting here to remember Allāh, and praise Him for guiding us to Islām, and bestowing favours on us through it. He asked: By Allāh! Are you sitting only for this? They replied: By Allāh! Nothing else has made us sit together but this. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: I did not swear because I doubt you but Jibrāil ‘Alaihis Salām came to me and informed me that verily Allāh ‘Azza wa Jall mentions you amongst the angels proudly. (Muslim)

١٠٣ - عَنْ أَبِي رَزِينٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: أَلَا أَدُلُّكَ عَلَى مَلَاكٍ هَذَا الْأَمْرِ الَّذِي تُصِيبُ بِهِ خَيْرَ الدُّنْيَا وَالْآخِرَةِ؟ عَلَيْكَ بِمَجَالِسِ أَهْلِ الذِّكْرِ، وَإِذَا خَلَوْتَ فَحَرِّكْ لِسَانَكَ مَا اسْتَطَعْتَ بِذِكْرِ اللَّهِ. (الحديث) رواه البيهقي في شعب الإيمان، مشكوة المصابيح، رقم: ٥٠٢٥

103. Abu Razīn Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Should I not guide you to the fundamentals of Deen by which you will obtain the best of this world and the Hereafter? Make it incumbent upon yourself to frequent the gatherings of those who engage in Dhikr. And when you are alone, engage your tongue in the remembrance of Allāh as much as you can. (Baihaqī, Mishkāṭ)

١٠٤ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! أَيُّ جُلُسَيْنَا خَيْرٌ؟ قَالَ: مَنْ

ذَكَرَكُمْ اللَّهُ رُؤْيَاهُ وَزَادَ فِي عَمَلِكُمْ مَنْطِقَهُ، وَذَكَرَكُمْ بِالْآخِرَةِ عَمَلُهُ. رواه أبو يعلى وفيه مبارك بن حسان. وقد وثق وبقية رجاله رجال الصحيح، مجمع الزوائد ٣٨٩/١٠

104. Ibne-'Abbās Raḍiyalāhlu 'anhuma narrates that it was asked: O Rasūlallāh! With whom is it best for us to sit? He replied: The one whose sight makes you remember Almighty Allāh, and whose words improve your deeds and whose deeds remind you of the Hereafter. (Abu Ya'la, Majma-'uz-Zawā'id)

١٠٥- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ ذَكَرَ اللَّهَ فَقَاضَتْ عَيْنَاهُ مِنْ خَشْيَةِ اللَّهِ حَتَّى يُصِيبَ الْأَرْضَ مِنْ دُمُوعِهِ لَمْ يُعَذِّبْهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٢٦٠/٤

105. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: A person who remembers Allāh and his eyes overflow due to the fear of Allāh, such that a few tears fall on the ground, Allāh Ta'ālā will not punish him on the Day of Resurrection. (Mustadrak Hākim)

١٠٦- عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَيْسَ شَيْءٌ أَحَبَّ إِلَى اللَّهِ مِنْ قَطْرَتَيْنِ وَأَثَرَيْنِ: قَطْرَةٌ مِنْ دُمُوعٍ مِنْ خَشْيَةِ اللَّهِ، وَقَطْرَةٌ دَمٍ تَهْرَاقُ فِي سَبِيلِ اللَّهِ، وَأَمَّا الْأَثَرَانِ فَأَثَرٌ فِي سَبِيلِ اللَّهِ وَأَثَرٌ فِي فَرِيضَةٍ مِنْ فَرَائِضِ اللَّهِ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء في فضل المرباط، رقم: ١٦٦٩

106. Abu Umāmah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Nothing is dearer to Allāh than two drops and two marks: A drop of tears shed due to the fear of Allāh, and a drop of blood shed in the path of Allāh. Regarding the two marks, they are: A mark received in the cause of Allāh (mark of a wound, signs of walking in the path of Allāh, a layer of dust), and a mark caused in observing one of the obligatory commandments of Allāh (as for example mark of prostration, or a mark attained during the journey of Hājj). (Tirmidhī)

١٠٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: سَبْعَةٌ يُظِلُّهُمْ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَدْلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّا فِي

اللَّهُ، اجْتَمَعَ عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ

عَيْنَاهُ. رواه البخارى، باب الصدقة باليمين، رقم: ١٤٢٣

107. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: There are seven persons whom Allāh will cover with His Shade of Mercy on the day when there will be no other shade but His: (1) A just ruler, (2) A young man who grows up worshiping Allāh, (3) A man whose heart is attached to the masjid, (4) Two men who love one another for the sake of Allāh, meeting thus and separating thus, (5) A man whom a woman of rank and beauty tempts and he says: I fear Allāh, (6) A man who gives alms concealing it so that his left hand does not know what his right hand spends, and (7) A man who remembers Allāh in solitude with his eyes overflowing. (Bukhārī)

١٠٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ وَلَمْ يَصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ تِرَةٌ فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غُفِرَ لَهُمْ. رواه الترمذی وقال: هذا حديث حسن صحيح، باب ما جاء فى القوم يجلسون ولا يذكرون الله، رقم: ٣٣٨٠

108. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: If people sit in a gathering in which they do not do the Dhikr of Allāh nor send Salawāt on the Prophet, such a gathering becomes a cause of dismay and loss for them. If Allāh wills, He will punish them and if He wills, He will forgive them. (Tirmidhī)

١٠٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: مَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةٌ وَمَنْ اضْطَجَعَ مَضْجَعًا لَا يَذْكُرُ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةٌ. رواه أبوداؤد، باب كراهية أن يقوم الرجل من مجلسه ولا يذكر الله، رقم: ٤٨٥٦

109. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If anyone sits in a place and does not remember Allāh there, then this sitting will cause him a loss from Allāh and if anyone lies down in a place and does not remember Allāh, then this will cause him a loss from Allāh. (Abu Dāwūd)

١١٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا قَعَدَ قَوْمٌ مَقْعَدًا لَا يَذْكُرُونَ اللَّهَ فِيهِ وَيُصَلُّونَ عَلَى النَّبِيِّ، إِلَّا كَانَ عَلَيْهِمْ حَسْرَةٌ يَوْمَ الْقِيَامَةِ، وَإِنْ أُدْخِلُوا الْجَنَّةَ لِلثَّوَابِ. رواه ابن

حبان، قال المحقق: إسناده صحيح ٣٥٢/٢

110. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: If people sit together without doing the Dhikr of Allāh and without sending Salawāt on Nabī Ṣallallāhu ‘alaihi wasallam, then this gathering will be a cause of regret for them on the Day of Resurrection even though they might enter Paradise as a reward of their good deeds. (Ibne-Ḥibbān)

١١١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ قَوْمٍ يَقُومُونَ مِنْ مَجْلِسٍ لَا يَذْكُرُونَ اللَّهَ فِيهِ إِلَّا قَامُوا عَنْ مِثْلِ حَيْفَةِ حِمَارٍ وَكَانَ لَهُمْ حَسْرَةٌ. رواه أبو داود، باب كراهية أن يقوم

الرجل من مجلسه ولا يذكر الله، رقم: ٤٨٥٥

111. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: There is not a people who disperse from an assembly where they did not remember Allāh, except that it is as if they had stood up from the decaying corpse of a donkey, and it will be a cause of regret for them (on the Day of Resurrection). (Abu Dāwūd)

Note: The assembly will be a cause of regret means that usually there is always a time when some useless and senseless conversation takes place in gatherings which can become a severe cause of interrogation (from Allāh). However, if Allāh is remembered in these gatherings, then this may protect them from such interrogations. (Badhl-ul-Majhūd)

١١٢ - عَنْ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ: أَيْعِزُّ أَحَدَكُمْ أَنْ يَكْسِبَ كُلَّ يَوْمٍ أَلْفَ حَسَنَةٍ؟ فَسَأَلَهُ سَائِلٌ مِنْ لِسَانِهِ: كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ؟ قَالَ: يُسَبِّحُ مِائَةَ تَسْبِيحَةٍ فَيَكْتُبُ لَهُ أَلْفُ حَسَنَةٍ، وَتُحِطُّ عَنْهُ أَلْفُ خَطِيئَةٍ. رواه مسلم، باب فضل التهليل والتسبيح

والدعاء، رقم: ٦٨٥٢

112. Sa‘d Raḍiyallāhu ‘anhu narrates that we were with Rasūlullāh Ṣallallāhu ‘alaihi wasallam and he asked: Is anyone of you unable to earn a thousand virtues daily? One of those sitting with him asked: How can one earn a thousand virtues in a day? He replied: If one glorifies Allāh one hundred times (as for example, says *Subḥanallāh*

Glory be to Allāh who is above all faults, one hundred times), a thousand virtues are recorded for him and a thousand sins are removed from him. (Muslim)

١١٣ - عَنِ النَّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِمَّا تَذْكُرُونَ مِنْ جَلَالِ اللَّهِ، التَّسْبِيحَ وَالتَّهْلِيلَ وَالتَّحْمِيدَ يَنْعُطُفْنَ حَوْلَ الْعَرْشِ، لَهُنَّ دَوِيٌّ كَدَوِيٍّ النَّحْلِ، تَذْكُرُ بِصَاحِبِهَا، أَمَّا يُحِبُّ أَحَدُكُمْ أَنْ يَكُونَ لَهُ، أَوْ لَا يَزَالَ لَهُ، مَنْ يَذْكُرُ بِهِ؟ رواه ابن ماجه، باب فضل التسبيح، رقم: ٣٨٠٩

113. Nu'mān ibne-Bashīr Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Among the words by which you glorify Allāh are: *Subḥanallāh* (Glory be to Allāh who is above all faults), *Lā ilāha illallāh* (None is worthy of worship but Allāh), *Alḥamdulillāh* (All Praises be to Allāh). These words circle around the Throne of Allāh, and sound like the buzzing of bees, mentioning their reciter to Allāh. Would anyone of you not like that someone always mentions him in front of Allāh? (Ibne-Mājah)

١١٤ - عَنْ يُسَيْرَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: عَلَيْكُمْ بِالتَّسْبِيحِ وَالتَّهْلِيلِ وَالتَّقْدِيسِ وَاعْقِدْنَ بِالْأَنَامِلِ فَإِنَّهُنَّ مَسْؤُولَاتٌ مُسْتَنْطَقَاتٌ وَلَا تَغْفَلْنَ فَتَنْسِينَ الرَّحْمَةَ. رواه الترمذی وقال: هذا حديث حسن غريب، باب في فضل التسبيح، ٠٠٠٠، رقم: ٣٥٨٣

114. Yusairah Raḍiyallāhu 'anhā narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam told us: Make it obligatory upon yourselves to say *Subḥānallāh* (Glory be to Allāh Who is above all faults), *Lā ilāha illallāh* (None is worthy of worship but Allāh), and sanctifying His Holiness (words like *Subḥānal Malikil Quddūs* — Glory be to the Holy King). Count them on your fingers, for these will be questioned and will be given power to speak; and do not be negligent of it or you will be deprived of Mercy. (Tirmidhī)

١١٥ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ. رواه البزار وإسناده جيد، مجمع الزوائد ١١١/١٠

115. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhumā narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who says:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

Glory be to Allāh Who is above all faults, and all Praise be to Him

a date tree will be planted for him in Paradise. (Bazzār, Majma-‘uz-Zawāid)

١١٦ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ أَيُّ الْكَلَامِ أَفْضَلُ؟ قَالَ: مَا اصْطَفَاهُ اللَّهُ لِمَلَائِكَتِهِ أَوْ لِعِبَادِهِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ. رواه مسلم، باب فضل سبحان الله وبحمده، رقم: ٦٩٢٥

116. Abu Dhar Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam was asked: Which words are the best? He replied: The words that Allāh has chosen for His angels, or His slaves: *Subhānallāhi wabiḥamdihi* (Glory be to Allāh who is above all faults, and all praise be to Him). (Muslim)

١١٧ - عَنْ أَبِي طَلْحَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ أَوْ وَجِبَتْ لَهُ الْجَنَّةُ. وَمَنْ قَالَ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِائَةً مَرَّةً كَتَبَ اللَّهُ لَهُ مِائَةَ أَلْفٍ حَسَنَةٍ وَأَرْبَعًا وَعِشْرِينَ أَلْفَ حَسَنَةٍ قَالُوا: يَا رَسُولَ اللَّهِ! إِذَا لَا يَهْلِكُ مِنَّا أَحَدٌ؟ قَالَ: بَلَى، إِنْ أَحَدَكُمُ لَيَجِيءُ بِالْحَسَنَاتِ لَوْ وَضِعَتْ عَلَى جَبَلٍ أَثْقَلَتْهُ، ثُمَّ تَجِيءُ النِّعَمُ فَتَذْهَبُ بِتِلْكَ، ثُمَّ يَتَطَاوَلُ الرَّبُّ بَعْدَ ذَلِكَ بِرَحْمَتِهِ. رواه الحاكم وقال: صحيح الإسناد، الترغيب ٤٢١/٢

117. Abu Ṭalḥah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He, who says *Lā ilāha illallāh* (None is worthy of worship but Allāh), will enter Paradise, or Paradise becomes incumbent upon him. And the one who says, *Subhānallāhi wabiḥamdihi* (Glory be to Allāh Who is above all faults, and all praise be to Him) one hundred times, then a hundred and twenty four thousand virtues are written for him. The Ṣaḥābah expressed: O Rasūlallāh! If so, none of us would be doomed. He replied: Yes verily! Some people (will still be ruined, though they) will come with so many virtues that these would outweigh a mountain if laid on it. However as compared with the bounties of Allāh, these virtues would be insignificant. Then the Rabb, through His Mercy, will help whomsoever He wills and save him (from doom). (Mustadrak Ḥākim, Targhib)

١١٨ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا أَخْبِرُكَ بِأَحَبِّ الْكَلَامِ إِلَى اللَّهِ؟

قُلْتُ: يَا رَسُولَ اللَّهِ! أَخْبِرْنِي بِأَحَبِّ الْكَلَامِ إِلَى اللَّهِ، فَقَالَ: إِنَّ أَحَبَّ الْكَلَامِ إِلَى اللَّهِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ. رواه مسلم، باب فضل سبحان الله وبحمده، رقم: ٦٩٢٦، والترمذى إلا أنه قال: سُبْحَانَ رَبِّي

وَبِحَمْدِهِ وقال: هذا حديث حسن صحيح، باب أى الكلام أحب إلى الله، رقم: ٣٥٩٣

118. Abu Dhar Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Should I not inform you of the words dearest to Allāh? I said: O Rasūlallāh! Do tell me about the words dearest to Allāh. He said: To Allāh the dearest words are, *Subhānallāhi wabiḥamdihi* (Glory be to Allāh who is above all faults, and all praise be to Him). (Muslim)

Another narration says, the dearest words to Allāh are: *Subhānarabbi wabiḥamdihi* (Glory be to my Rabb who is above all faults, and all praise be to Him). (Tirmidhī)

١١٩- عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَالَ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ

غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ. رواه الترمذى وقال: هذا حديث حسن غريب، باب فى فضائل سبحان الله

وبحمده،، رقم: ٣٤٦٥

119. Jābir Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who says *Subhānallāhil ‘Azīm wabiḥamdihi* (Glory be to Allāh who is above all faults, the incomparably Great, and all praise be to Him), a date tree is planted for him in Paradise. (Tirmidhī)

١٢٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ

خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ. رواه البخارى،

باب قول الله تعالى ونضع الموازين القسط ليوم القيامة، رقم: ٧٥٦٣

120. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Two sentences beloved to Ar-Raḥīmān (the Most Beneficent), light on the tongue, (but) heavy on the Scale, are:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

Glory be to Allāh Who is above all faults, and all praise be to Him; Glory be to Allāh Who is above all faults, the incomparably Great.

(Bukhārī)

١٢١ - عَنْ صَفِيَّةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَبَيْنَ يَدَيَّ أَرْبَعَةُ آلَافِ نَوَاقٍ أَسْبَحُ بِهِنَّ فَقَالَ: يَا بِنْتَ حُمَيٍّ! مَا هَذَا؟ قُلْتُ: أَسْبَحُ بِهِنَّ، قَالَ: قَدْ سَبَّحْتَ مُنْذُ قُمْتُ عَلَى رَأْسِكَ أَكْثَرَ مِنْ هَذَا، قُلْتُ: عَلَّمَنِي قَالَ: قُولِي سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ مِنْ شَيْءٍ. رواه الحاكم في المستدرک وقال: هذا حديث صحيح ولم يخرجاه ووافقه الذهبي ٥٤٧/١

121. Ṣafiyya Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam visited me. There were four thousand date stones lying before me and I was glorifying Allāh (*Tasbīh*). He said: O daughter of Ḥuyya (Ṣafīyya)! What are these? I replied: I am glorifying (Allāh) with these date stones. He said: Since the time I have been standing with you, I have glorified Allāh more than you. She said: Teach me, He replied: Say

سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ مِنْ شَيْءٍ

I praise Allāh equal to the number of all that He has created!

(Mustadrak Hākim)

١٢٢ - عَنْ جُوَيْرِيَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ خَرَجَ مِنْ عِنْدِهَا بُكْرَةً حِينَ صَلَّى الصُّبْحَ، وَهِيَ فِي مَسْجِدِهَا، ثُمَّ رَجَعَ بَعْدَ أَنْ أَضْحَى، وَهِيَ جَالِسَةٌ، فَقَالَ: مَا زِلْتُ عَلَى الْحَالِ الَّتِي فَارَقْتُكَ عَلَيْهَا؟ قَالَتْ: نَعَمْ، قَالَ النَّبِيُّ ﷺ: لَقَدْ قُلْتَ بَعْدَكَ أَرْبَعَ كَلِمَاتٍ، ثَلَاثَ مَرَّاتٍ، لَوْ زِنْتَ بِمَا قُلْتَ مُنْذُ الْيَوْمِ لَوَزَنْتَهُنَّ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ، وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ. رواه مسلم، باب التسيح أول النهار وعند النوم، رقم: ٦٩١٣

122. Juwairiyah Raḍiyallāhu ‘anha narrates that Nabī Ṣallallāhu ‘alaihi wasallam left her for the morning Ṣalāt, while she was in her place of Ṣalāt, and returned after *Salat-ul-Adha* (forenoon) and found her sitting in the same place. He asked: Are you still in the same state (remembering Allāh) as I left you? She replied: Yes. Nabī Ṣallallāhu ‘alaihi wasallam said: Since I left you, I have said four phrases three times, if weighed against all that you have remembered Allāh today, it would outweigh them. These phrases are:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ، وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ.

Glory be to Allāh Who is above all faults, and praise be to Him: to the number of His creation, and to please His Self, and to the weight of His Throne, and to the amount of ink used in writing His words.

(Muslim)

١٢٣ - عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى امْرَأَةٍ وَبَيْنَ يَدَيْهَا نَوَىٰ أَوْ حَصَىٰ تُسَبِّحُ بِهِ فَقَالَ: أَخْبِرْكَ بِمَا هُوَ أَيْسَرُ عَلَيْكَ مِنْ هَذَا أَوْ أَفْضَلُ؟ فَقَالَ: سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ، وَسُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ، وَسُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ بَيْنَ ذَلِكَ، وَسُبْحَانَ اللَّهِ عَدَدَ مَا هُوَ خَالِقٌ، وَاللَّهُ أَكْبَرُ مِثْلَ ذَلِكَ، وَالْحَمْدُ لِلَّهِ مِثْلَ ذَلِكَ، وَلَا إِلَهَ إِلَّا اللَّهُ مِثْلَ ذَلِكَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ مِثْلَ ذَلِكَ. رواه أبو داود، باب التسيح بالحصى، رقم: ١٥٠٠

123. Sa'd ibne-Abi Waqqāṣ-Raḍiyallāhu 'anhu narrates that he went with Rasūlullāh Ṣallallāhu 'alaihi wasallam to a Ṣaḥābiyah who had date stones or pebbles in front of her, she was remembering Allāh on them. He asked: Should I not tell you something that is easier or better than this? Then He said:

سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ، وَسُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ، وَسُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ بَيْنَ ذَلِكَ، وَسُبْحَانَ اللَّهِ عَدَدَ مَا هُوَ خَالِقٌ

Subḥānallāh – (Glory be to Allāh Who is above all faults) as many times as the number of what He created in the heaven; and **Subḥānallāh**, as many times as the number of what He created in the earth; and **Subḥānallāh**, as many times as the number of what is between these two; and **Subḥānallāh**, as many times as the number of those He will create.

Then say, اللَّهُ أَكْبَرُ – (Allāh the Greatest) - in the same way.

Then say: الْحَمْدُ لِلَّهِ – (All praise be to Allāh) - in the same way.

Then say: لَا إِلَهَ إِلَّا اللَّهُ – (None is worthy of worship but Allāh) - in the same way. And say: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. (There is no might to resist evil and no power to do good, except through Allāh) in the same way. (Abu Dāwūd)

١٢٤ - عَنْ أَبِي أَمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ وَأَنَا جَالِسٌ أَحْرَكَ شَفَتِي فَقَالَ: بِمَ تَحْرَكَ شَفَتِكَ؟ قُلْتُ: أَذْكُرُ اللَّهَ يَا رَسُولَ اللَّهِ قَالَ: أَفَلَا أَخْبِرُكَ بِشَيْءٍ إِذَا قُلْتُهُ ثُمَّ دَأَبْتَ اللَّيْلَ وَالنَّهَارَ لَمْ تَبْلُغْهُ؟ قُلْتُ: بَلَى، قَالَ: تَقُولُ: الْحَمْدُ لِلَّهِ عَدَدَ مَا أَحْصَى كِتَابُهُ، وَالْحَمْدُ لِلَّهِ عَدَدَ مَا أَحْصَى خَلْقَهُ، وَالْحَمْدُ لِلَّهِ مِلْءَ مَا فِي خَلْقِهِ، وَالْحَمْدُ لِلَّهِ مِلْءَ سَمَوَاتِهِ وَأَرْضِيهِ، وَالْحَمْدُ لِلَّهِ عَدَدَ كُلِّ شَيْءٍ، وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ شَيْءٍ،

وَتُسَبِّحُ مِثْلَ ذَلِكَ، وَتُكَبِّرُ مِثْلَ ذَلِكَ. رواه الطبرانی من طريقين وإسناد أحدهما حسن، مجمع

الروائد ١٠٩/١٠

124. Abu Umāmah Al-Bāhili Rāḍiyallāhu ‘anhū narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam came, I was sitting and my lips were moving. He asked: Why are you moving your lips? I replied: O Rasūlallāh! I am remembering Allāh. He said: Should not I tell you those words that if you were to say them, then even your remembrance of day and night would not be equal to the reward of these words? I requested: Yes! Do tell me. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Say

الْحَمْدُ لِلَّهِ عَدَدَ مَا أَحْصَى كِتَابُهُ، وَالْحَمْدُ لِلَّهِ عَدَدَ مَا أَحْصَى خَلْقَهُ، وَالْحَمْدُ لِلَّهِ مِلْءَ مَا فِي خَلْقِهِ، وَالْحَمْدُ لِلَّهِ مِلْءَ سَمَوَاتِهِ وَأَرْضِهِ، وَالْحَمْدُ لِلَّهِ عَدَدَ كُلِّ شَيْءٍ وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ شَيْءٍ.

Alḥamdulillāh — (All praises be to Allāh) — equal to the things counted by His Book; and *Alḥamdulillāh*, equal to the things presented in His Book; and *Alḥamdulillāh*, equal to the number as counted by all His creation; and *Alḥamdulillāh*, equal to the count of things needed to fill all His creation; and *Alḥamdulillāh*, equal to the count of things needed to fill the space between the heavens and the earth; and *Alḥamdulillāh*, equal to the count of every thing; and *Alḥamdulillāh* on every thing.

And in the same way say *Subḥānallāh* (Glory be to Allāh Who is above all faults); and in the same way say: *Allāhu Akbar* (Allāh is the Greatest). It will be as follows:

سُبْحَانَ اللَّهِ عَدَدَ مَا أَحْصَى كِتَابُهُ، وَسُبْحَانَ اللَّهِ عَدَدَ مَا أَحْصَى خَلْقَهُ، وَسُبْحَانَ اللَّهِ مِلْءَ مَا فِي خَلْقِهِ، وَسُبْحَانَ اللَّهِ مِلْءَ سَمَوَاتِهِ وَأَرْضِهِ، وَسُبْحَانَ اللَّهِ عَدَدَ كُلِّ شَيْءٍ وَسُبْحَانَ اللَّهِ عَلَى كُلِّ شَيْءٍ.

Subḥānallāh — (Glory be to Allāh Who is above all faults) — equal to the things counted by His Book; and *Subḥānallāh*, equal to the things presented in His Book; and *Subḥānallāh*, equal to the number as counted by all His creation; and *Subḥānallāh*, equal to the count of things needed to fill all His creation; and *Subḥānallāh*, equal to the count of things needed to fill the space between the heavens and the earth; and *Subḥānallāh*, equal to the count of every thing; and

Subhānallāh on every thing.

اللَّهُ أَكْبَرُ عَدَدَ مَا أَحْصَى كِتَابُهُ، وَاللَّهُ أَكْبَرُ عَدَدَ مَا فِي كِتَابِهِ، وَاللَّهُ أَكْبَرُ عَدَدَ مَا أَحْصَى خَلْقُهُ،
وَاللَّهُ أَكْبَرُ مِثْلَ مَا فِي خَلْقِهِ، وَاللَّهُ أَكْبَرُ مِثْلَ سَمَوَاتِهِ وَأَرْضِهِ، وَاللَّهُ أَكْبَرُ عَدَدَ كُلِّ شَيْءٍ وَاللَّهُ
أَكْبَرُ عَلَى كُلِّ شَيْءٍ.

Allāhu Akbar — (Allāh is the greatest) — equal to the things counted by His Book; and **Allāhu Akbar**, equal to the things presented in His Book; and **Allāhu Akbar**, equal to the number as counted by all His creation; and **Allāhu Akbar** equal to the count of things needed to fill all His creation; and **Allāhu Akbar**, equal to the count of things needed to fill the space between the heavens and the earth; and **Allāhu Akbar**, equal to the count of every thing; and **Allāhu Akbar** on every thing.

(Ṭabarānī, Majma‘uz-Zawāid)

١٢٥ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَوَّلُ مَنْ يُدْعَى إِلَى الْجَنَّةِ الَّذِينَ يَحْمَدُونَ اللَّهَ فِي السَّرَّاءِ وَالضَّرَّاءِ. رواه الحاكم وقال: صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ٥٠٢/١

125. Ibne-‘Abbas Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The first to be invited to Paradise on the Day of Resurrection will be those who praise Allāh in prosperity and in adversity. (Mustadrak Ḥākim)

١٢٦ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ اللَّهُ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ فَيَحْمَدُهُ عَلَيْهَا، أَوْ يَشْرِبَ الشَّرْبَةَ فَيَحْمَدُهُ عَلَيْهَا. رواه مسلم، باب استحباب حمد الله تعالى بعد الأكل والشرب، رقم: ٦٩٣٢

126. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Allāh is pleased with His slave who, when he eats, praises Him; and when he drinks, praises Him. (Muslim)

١٢٧ - عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: كَلِمَتَانِ إِحْدَاهُمَا لَيْسَ لَهَا نَاهِيَةٌ دُونَ الْعَرْشِ، وَالْأُخْرَى تَمْلَأُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ: لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ. رواه الطبرانی ورواه إلى معاذ بن عبد الله ثقة سوى ابن لهيعة ولحديثه هذا شواهد، الترغيب ٤٣٤/٢

127. Mu‘ādh ibne-Jabal Raḍiyallāhu ‘anhu narrates that he heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: There are two phrases, one of them does not stop before reaching the Divine Throne and the other one fills the space between the heavens and the earth. These are *Lā ilāha illallāh* (none is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest). (Ṭabarānī, Targhib)

١٢٨ - عَنْ رَجُلٍ مِنْ بَنِي سُلَيْمٍ قَالَ: عَدَّهِنَّ رَسُولُ اللَّهِ ﷺ فِي يَدِي - أَوْ فِي يَدِهِ - التَّسْبِيحُ نِصْفَ الْمِيزَانِ وَالْحَمْدُ لِلَّهِ يَمْلَأُهُ وَالتَّكْبِيرُ يَمْلَأُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ. (الحديث) رواه الترمذی وقال: حديث حسن، باب فيه حديث أن التسبيح نصف الميزان، رقم: ٩١٥٣

128. A Ṣaḥābī from the tribe of Banī Sulaim narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam counted these words on my hand or on his hand, and said: *Subḥānallāh* (Glory be to Allāh who is above all faults) fills half the Scale; and *Alḥamdulillāh* (All praise be to Allāh), fills it fully and *Allāhu Akbar* (Allāh is the Greatest) fills the space between the sky and the earth. (Tirmidhī)

١٢٩ - عَنْ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا أَدْلُكَ عَلَى بَابٍ مِنْ أَبْوَابِ الْجَنَّةِ؟ قُلْتُ: بَلَى، يَا رَسُولَ اللَّهِ! قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. رواه الحاكم وقال: صحيح على شرطهما ولم يخرجاه ووافقه الذهبي ٢٩٠/٤

129. Sa‘d Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Should I not lead you to a door from the doors of Paradise? I said: Do tell me, O Rasūlallāh! He replied:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

There is no might to resist evil, and no power to do good, except through Allāh.

(Mustadrak Ḥākim)

١٣٠ - عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ لَيْلَةَ أُسْرِيَ بِهِ مَرَّ عَلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَقَالَ: يَا جِبْرِيلُ مَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ، قَالَ لَهُ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ: مَرُّ أَمْتِكَ فَلْيَكْثِرُوا مِنَ غِرَاسِ الْجَنَّةِ فَإِنَّ تَرْبَتَهَا طَيِّبَةٌ، وَأَرْضُهَا وَاسِعَةٌ قَالَ: وَمَا غِرَاسُ الْجَنَّةِ؟ قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. رواه أحمد ورجال أحمد رجال الصحيح غير عبد الله بن عبد الرحمن بن عبد الله

بن عمر بن الخطاب وهو ثقة لم يتكلم فيه أحد ووثقه ابن حبان، مجمع الزوائد ١١٩/١٠

130. Abu Ayyūb Al-Anṣārī Raḍiyallāhu 'anhu narrates that on the night of *Mai'rāj* (the Ascension), Rasūlullāh Ṣallallāhu 'alaihi wasallam passed by Ibrāhīm 'Alaihis salām. Ibrāhīm 'Alaihis salām asked: O Jibrāil! Who is with you? Jibrāil 'Alaihis salām said: Muḥammad (Ṣallallāhu 'alaihi wasallam). Ibrāhīm 'Alaihis salām said to him: Command your *Ummah* to plant saplings of Paradise plentifully, as the soil of Paradise is fertile, and its plain is spacious. It was asked: What are the saplings of Paradise? He replied:

"لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ"

There is no might to resist evil, and no power to do good, except through Allāh.

(Musnad Aḥmad, Majma'uz-Zawā'id)

١٣١- عَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَحَبُّ الْكَلَامِ إِلَى اللَّهِ أَرْبَعٌ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، لَا يَضُرُّكَ بَاتَيْنَ بَدَأَتْ. (وهو جزء من الحديث) رواه مسلم باب كراهة التسمية بالأسماء القبيحة ٠٠٠٠، رقم: ٥٦٠١، وزاد أحمد: أَفْضَلُ الْكَلَامِ بَعْدَ الْقُرْآنِ أَرْبَعٌ وَهِيَ مِنَ الْقُرْآنِ ٢٠/٥

131. Samurah ibne-Jundub Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The dearest saying to Allāh are four: *Subḥānallāh* (Glory be to Allāh Who is above all faults), *Alḥamdulillāh* (All Praise be to Allāh), *Lā ilāha illallāh* (none is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest). It does not matter which you say first. (Muslim)

In another narration it is stated that the best saying besides the Qur'ān are four, and these are from the Qur'ān. (Musnad Aḥmad)

١٣٢- عَنْ أَبِي شُرَيْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَأَنْ أَقُولَ سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ. رواه مسلم، باب فضل التهليل والتسبيح والدعاء، رقم: ٦٨٤٧

132. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said that: I say; *Subḥānallāh* (Glory be to Allāh who is above all faults), *Alḥamdulillāh* (Praise be to Allāh), *Lā ilāha illallāh* (none is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest), is dearer to me than everything on which the sun rises. (Muslim)

١٣٣ - عَنْ أَبِي سَلَمَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: بَخَ بَخَ بِخَمْسٍ مَا أَثْقَلَهُنَّ فِي الْمِيزَانِ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَالْوَلَدُ الصَّالِحُ يَتَوَقَّى لِلْمُسْلِمِ فِيْخْتِسِبُهُ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ووافقه الذهبي ٥١١/١

133. Abu Salma Raḍiyallāhu ‘anhu narrates that he heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: How excellent are five things! and how heavy on the Scale: (1) *Subhānallāh* (Glory be to Allāh who is above all faults), (2) *Alḥamdulillāh* (All Praise be to Allāh), (3) *Lā ilāha illallāh* (None is worthy of worship but Allāh), (4) *Allāhu Akbar* (Allāh is the Greatest), and (5) A righteous son of a Muslim dies and he forbears patiently expecting a reward in return. (Mustadrak Ḥākim)

١٣٤ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ قَالَ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، كُتِبَ لَهُ بِكُلِّ حَرْفٍ عَشْرُ حَسَنَاتٍ. (وهو جزء من الحديث) رواه الطبراني في الكبير والأوسط ووجالهما رجال الصحيح غير محمد بن منصور الطوسي وهو ثقة، مجمع الزوائد ١٠٦/١

134. ‘Abdullah ibne-‘Umar Raḍiyallāhu ‘anhumā narrates that he heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who says: *Subhānallāh* (Glory be to Allāh Who is above all faults), *Alḥamdulillāh* (All Praise be to Allāh), *Lā ilāha illallāh* (None is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest), then for every letter, ten virtues are recorded for him. (Tabarānī, Majma‘uz-Zawāid)

١٣٥ - عَنْ أُمِّ هَانِي بِنْتِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَرَّ بِي رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! قَدْ كَبُرْتُ وَصَغُفْتُ، أَوْ كَمَا قَالَتْ: فَمُرْنِي بِعَمَلٍ أَعْمَلُ وَأَنَا جَالِسَةٌ؟ قَالَ: سَبِّحِي اللَّهَ مِائَةَ تَسْبِيحَةٍ، فَإِنَّهَا تَعْدِلُ لَكَ مِائَةَ رَقَبَةٍ تُعْتِقْتِنِيَا مِنْ وَلَدِ إِسْمَاعِيلَ، وَاحْمَدِي اللَّهَ مِائَةَ تَحْمِيدَةٍ، فَإِنَّهَا تَعْدِلُ مِائَةَ فَرَسٍ مُسَرَّجَةٍ مُلَحَمَةٍ تَحْمِلُنِي عَلَيَّاهُ فِي سَبِيلِ اللَّهِ، وَكَبِّرِي اللَّهَ مِائَةَ تَكْبِيرَةٍ، فَإِنَّهَا تَعْدِلُ لَكَ مِائَةَ بَدَنَةٍ مُقْلَدَةٍ مُتَقَبِّلَةٍ، وَهَلَّلِي اللَّهَ مِائَةَ... قَالَ ابْنُ خَلْفٍ: أَحْسِبُهُ قَالَ: تَمَلُّ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَلَا يُرْفَعُ يَوْمَئِذٍ لِأَحَدٍ عَمَلٌ إِلَّا أَنْ يَأْتِيَ بِمِثْلِ مَا أَتَيْتِ. قلت: رواه ابن ماجه باختصار ورواه أحمد والطبراني في الكبير ولم يقل أَحْسِبُهُ ورواه في الأوسط إلا أنه قال فيه:

قُلْتُ: يَا رَسُولَ اللَّهِ كَبُرَتْ سِنِّي، وَرَقَّ عَظْمِي فُذِّلْنِي عَلَى عَمَلٍ يُدْخِلُنِي الْجَنَّةَ، فَقَالَ: بَخْ بَخ، لَقَدْ سَأَلْتَ، وَقَالَ خَيْرٌ لَكَ مِنْ مِائَةِ بَدَنَةٍ مُقْلَدَةٍ تُهْدِيْنَهَا إِلَى بَيْتِ اللَّهِ تَعَالَى: وَقُولِي: لَا إِلَهَ إِلَّا اللَّهُ، مِائَةَ مَرَّةٍ، فَهُوَ خَيْرٌ لَكَ مِمَّا أَطْبَقْتَ عَلَيْهِ السَّمَاءُ وَالْأَرْضُ، وَلَا يُرْفَعُ يَوْمَئِذٍ لِأَحَدٍ عَمَلٌ أَفْضَلُ مِمَّا رَفَعَ لَكَ إِلَّا مَنْ قَالَ مِثْلَ مَا قُلْتُ أَوْ زَادَ. وَأَسَانِيدُهُمْ حَسَنَةٌ، مَجْمَعُ الزَّوَائِدِ ١٠٨/١٠ وَرَوَاهُ الْحَاكِمُ وَقَالَ: قُولِي: لَا إِلَهَ إِلَّا اللَّهُ لَا تَتْرُكُ ذَنْبًا، وَلَا يُشَبِّهُهَا عَمَلٌ. وَقَالَ: هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ وَوَأَفَقَهُ الذَّهَبِيُّ ٥١٤/١

135. Umme Hānī binte Abu Ṭālib Raḍiyallāhu ‘anha narrates that one day Rasūlullāh Ṣallallāhu ‘alaihi wasallam came to our house. I said: O Rasūlallāh! I am old and weak. Tell me of some deed that I may do while sitting? Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: Say, *Subhānallāh* (Glory be to Allāh Who is above all faults) one hundred times; its reward is like setting free one hundred slaves from the descendants of Isma‘īl ‘Alaihis salām. Say, *Allḥamdulillāh* (All Praise be to Allāh) one hundred times; its reward is like giving one hundred horses, (fully) equipped with saddles and reins, in the path of Allāh (for *Jihād*). Say, *Allāhu Akbar* (Allāh is the Greatest), one hundred times; its reward is like sacrificing one hundred camels, with straps of sacrifice tied to their necks, and it is accepted by Allāh. Say, *Lā ilāha illallāh* (None is worthy of worship but Allāh) one hundred times; its reward fills the space between the sky and the earth. That day, no one’s deed will be better than yours which would be accepted by Allāh, except one who has done the same as you. (Ibne-Mājah, Ṭabarānī, Musnad Aḥmad)

In another narration, Umme Hānī Raḍiyallāhu ‘anha narrates: I asked: O Rasūlallāh! I have become old and my bones have become weak. Tell me of a deed that will enter me into Paradise. He replied: Excellent! You have asked a very good question. And said: Say, *Allāhu Akbar* (Allāh is the Greatest) one hundred times; it is better for you than those hundred sacrificial camels having straps around their necks, to be taken to the House of Allāh. Say, *Lā ilāha illallāh* (None is worthy of worship but Allāh) a hundred times; it is better for you than everything covered by the heavens and the earth. And on that day out of all the deeds that are raised up to Allāh, none will be better than yours except for a person who said what you said or said more. (Ṭabarānī, Majma‘uz-Zawāid)

In another narration it is also stated: Say, *Lā ilāha illallāh* (None is

worthy of worship but Allāh), it does not leave any sin (absolved), and there is no deed like it. (Mustadrak Hākim)

١٣٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِهِ وَهُوَ يُغْرِسُ غَرْسًا، فَقَالَ: يَا أَبَا هُرَيْرَةَ! مَا الَّذِي تُغْرِسُ؟ قُلْتُ: غَرْسًا لِي، قَالَ: أَلَا أَدُلُّكَ عَلَى غَرْسٍ خَيْرٍ لَكَ مِنْ هَذَا؟ قَالَ: بَلَى، يَا رَسُولَ اللَّهِ! قَالَ: قُلْ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، يُغْرِسُ لَكَ بِكُلِّ وَاحِدَةٍ شَجَرَةً فِي الْجَنَّةِ. رواه ابن ماجه، باب فضل السبيح، رقم: ٣٨٠٧

136. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam passed by me and I was planting a sapling. He asked: O Abu Hurairah! What are you planting? I replied: Saplings for myself. He said: Shall I not tell you of better saplings than these? I said: Yes O Rasūlallāh! He said: Say, *Subhānallāh* (Glory be to Allāh Who is above all faults), *Alḥamdulillāh* (All Praise be to Allāh), *Lā ilāha illallāh* (None is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest); for each one of these words a tree will be planted for you in Paradise. (Ibne-Mājah)

١٣٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: خُذُوا جُنُتَكُمْ، قُلْنَا: يَا رَسُولَ اللَّهِ! أَمِنْ عَدُوٍّ حَضَرَ؟ فَقَالَ: خُذُوا جُنُتَكُمْ مِنَ النَّارِ، قُولُوا: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، فَإِنَّهُمْ يَأْتِينَ يَوْمَ الْقِيَامَةِ مُسْتَقْدِمَاتٍ، وَمُسْتَأْخِرَاتٍ، وَمُنْجِيَاتٍ وَمُجَنَّبَاتٍ وَهُنَّ الْبَاقِيَاتُ الصَّالِحَاتُ. مجمع البحرين في زوائد المعجمين ٣٢٩/٧، قال المحشي: أخرجه الطبراني في الصغير، وقال الهيثمي في المجمع: ورجاله رجال الصحيح غير داود بن بلال وهو ثقة

137. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam came to us and said: Take your shields! Ṣaḥābah asked: O Rasūlallāh! Has any of the enemy come? He said: Take your shields as a protection from the Hell-Fire! Say *Subhānallāh* (Glory be to Allāh Who is above all faults), *Alḥamdulillāh* (All Praise be to Allāh), *Lā ilāha illallāh* (None is worthy of worship but Allāh), *Allāhu Akbar* (Allāh is the Greatest) and *Walā ḥaula walā qūwwata illā billāh* (There is no might to resist evil, and no power to do good, except through Allāh). These words will come from the front, back, right, and left and these are those

good deeds for which the reward will be given eternally. (Ṭabarānī, Majma‘ul-Baḥrain)

Note: ‘These words will come from the front,’ implies that these words will come forward to intercede for him; while, ‘back, right, and left,’ implies that these words will protect him from the Punishment. (Majma-‘ul-Baḥrain)

١٣٨ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِنَّ سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ تَنْفُضُ الْخَطَايَا كَمَا تَنْفُضُ الشَّجَرَةُ وَرَقَهَا. رواه أحمد ١٥٢/٣

138. Anas Raḍiyallāhu ‘anhū narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Say *Subhānallāh* (Glory be to Allāh Who is above all faults), *Alḥamdulillāh* (All Praise be to Allāh), *Lā ilāha illallāh* (None is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest), this causes the sins to fall like leaves fall from trees. (Musnad Aḥmad)

١٣٩ - عَنْ عِمْرَانَ - يَعْنِي: ابْنَ حُصَيْنٍ - رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَمَّا يَسْتَطِيعُ أَحَدُكُمْ أَنْ يَعْمَلَ كُلَّ يَوْمٍ مِثْلَ أَحَدٍ عَمَلًا؟ قَالُوا: يَا رَسُولَ اللَّهِ! وَمَنْ يَسْتَطِيعُ أَنْ يَعْمَلَ فِي كُلِّ يَوْمٍ مِثْلَ أَحَدٍ عَمَلًا؟ قَالَ: كُلُّكُمْ يَسْتَطِيعُهُ، قَالُوا: يَا رَسُولَ اللَّهِ! مَاذَا؟ قَالَ: سُبْحَانَ اللَّهِ أَعْظَمُ مِنْ أَحَدٍ، وَالْحَمْدُ لِلَّهِ أَعْظَمُ مِنْ أَحَدٍ، وَلَا إِلَهَ إِلَّا اللَّهُ أَعْظَمُ مِنْ أَحَدٍ، وَاللَّهُ أَكْبَرُ أَعْظَمُ مِنْ أَحَدٍ. رواه الطبراني والبيهقي ورجالهما رجال الصحيح، مجمع الزوائد ١٠٥/١٠

139. ‘Imrān ibne-Ḥaşain Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Who amongst you can do a deed every day equal to mount Uḥud? *Ṣaḥābah* submitted: O Rasūlallāh! Who has the ability to do a deed every day, like that of Uḥud? He replied: Everyone of you has ability to do this. The *Ṣaḥābah* asked: O Rasūlallāh! What is that? He said: The reward for *Subhānallāh* (Glory be to Allāh Who is above all faults) is more than Uḥud! The reward for *Alḥamdulillāh* (All Praise be to Allāh) is more than Uḥud! The reward for *Lā ilāha illallāh* (None is worthy of worship but Allāh) is more than Uḥud! The reward for *Allāhu Akbar* (Allāh is Greatest) is more than Uḥud. (Ṭabarānī, Bazzār, Majma-‘uz-Zawāid)

١٤٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ

فَارْتَعُوا قُلْتُ: يَا رَسُولَ اللَّهِ وَمَا رِيَاضُ الْجَنَّةِ؟ قَالَ: الْمَسَاجِدُ قُلْتُ: وَمَا الرِّتْعُ يَا رَسُولَ اللَّهِ؟ قَالَ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ. رواه الترمذى وقال: حديث حسن غريب، باب

حديث فى أسماء الله الحسنى مع ذكرها تماما، رقم: ٣٥٠٩

140. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When you pass by the gardens of Paradise, feed well. I inquired: O Rasūlallāh! What are the gardens of Paradise? He replied: Masjids. I asked O Rasūlallāh! What is the feed? He replied: To say: *Subhānallāh* (Glory be to Allāh Who is above all faults), *Alḥamdulillāh* (All Praise be to Allāh), *Lā ilāha illallāh* (None is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest). (Tirmidhī)

١٤١ - عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِنْ اللَّهُ اصْطَلَفَى مِنَ الْكَلَامِ أَرْبَعًا: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، فَمَنْ قَالَ: سُبْحَانَ اللَّهِ كَتَبَ لَهُ عِشْرُونَ حَسَنَةً، وَحُطَّتْ عَنْهُ عِشْرُونَ سَيِّئَةً، وَمَنْ قَالَ: اللَّهُ أَكْبَرُ فَمِثْلُ ذَلِكَ، وَمَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ فَمِثْلُ ذَلِكَ، وَمَنْ قَالَ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ مِنْ قَبْلِ نَفْسِهِ كَتَبَتْ لَهُ ثَلَاثُونَ حَسَنَةً وَحُطَّتْ عَنْهُ ثَلَاثُونَ سَيِّئَةً. رواه النسائي فى عمل اليوم واليلة، رقم: ٨٤٠

141. Abu Hurairah and Abu Sa‘īd Al-Khudrī Raḍiyallāhu ‘anhumā narrate that Nabī Ṣallallāhu ‘alaihi wasallam said: Allāh has chosen from His Book four things *Subhānallāh* (Glory be to Allāh Who is above all faults), *Alḥamdulillāh* (All Praise be to Allāh), *Lā ilāha illallāh* (None is worthy of worship but Allāh), *Allāhu Akbar* (Allāh is the Greatest). He who says *Subhānallāh* (Glory be to Allāh Who is above all faults) twenty virtues are written for him, and twenty sins are erased. He who says *Allāhu Akbar* (Allāh is the Greatest), he gets the same reward. He who says *Lā ilāha illallāh* (None is worthy of worship but Allāh), he gets the same reward. And he who says from the depth of his heart *Alḥamdulillāhi-rabbil-‘ālamīn* (All Praise be to Allāh, the Rabb of all the worlds), thirty virtues are written for him, and thirty sins are erased. (‘Amalul Yaumi wal Lailah lin Nasaī)

١٤٢ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: اسْتَكَثَرُوا مِنَ الْبَاقِيَاتِ الصَّالِحَاتِ. قِيلَ: وَمَا هُنَّ يَا رَسُولَ اللَّهِ؟ قَالَ: الْمِلَّةُ، قِيلَ وَمَا هِيَ؟ قَالَ: التَّكْبِيرُ وَالتَّهْلِيلُ،

وَالْتَّسْنِيحُ، وَالتَّحْمِيدُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. رواه الحاكم وقال: هذا أصح إسناده المصريين ووافقه

الذهبي ٥١٢/١

142. Abu Sa'īd Al-Khudrī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Excessively repeat the everlasting good deeds. It was asked: What are those, O Rasūlallāh? He replied: These are the fundamentals of Deen. It was asked: What are these? Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Say, *Allāhu Akbar* (Allāh is the Greatest) — *Lā ilāha illallāh* (None is worthy of worship but Allāh) — *Subhānallāh* (Glory be to Allāh Who is above all faults), *Alḥamdulillāh* (All Praise be to Allāh), and *Walā ḥaula walā qūwwata illā billāh* (There is no might to resist evil, and no power to do good, except through Allāh). (Mustadrak Ḥākim)

Note: 'Everlasting good deeds,' implies those good deeds for which rewards will be given eternally. (The Arabic word 'Al-Millah', refers to the fact that these words have a fundamental significance in Deen). (Faṭḥ-ur-Rabbānī)

١٤٣ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قُلْ سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، فَإِنَّهُنَّ الْبَقَايَا الصَّالِحَاتُ، وَهِنَّ يَخْطُطْنَ الْخَطَايَا كَمَا تَحْطُ الشَّجَرَةُ وَرَقَهَا، وَهِنَّ مِنْ كُنُوزِ الْجَنَّةِ. رواه الطبراني بإسنادين في أحدهما: عمر بن

راشد اليمامي، وقد وثق على ضعفه وبقيه رجاله رجال الصحيح، مجمع الزوائد ١٠٤/١٠

143. Abu Dardā Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Say, *Subhānallāh* (Glory be to Allāh Who is above all faults), *Alḥamdulillāh* (All Praise be to Allāh), *Lā ilāha illallāh* (None is worthy of worship but Allāh), *Allāhu Akbar* (Allāh is the Greatest), and *Walā ḥaula walā qūwwata illā billāh* (There is no might to resist evil, and no power to do good, except through Allāh). These are from the everlasting good deeds, which remove sins like the leaves shed from the trees. These are from the treasures of Paradise. (Ṭabarānī, Majma-'uz-Zawā'id)

١٤٤ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا عَلَى الْأَرْضِ أَحَدٌ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ إِلَّا كَفَّرَتْ عَنْهُ خَطَايَاهُ وَلَوْ كَانَتْ مِثْلَ رَبْدِ الْبَحْرِ. رواه الترمذی وقال: هذا حديث حسن غريب، باب ما جاء في فضل التسبيح والتكبير والتحميد،

رقم: ٣٤٦٠ وزاد الحاكم: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ وقال الذهبي: حاتم ثقة، وزيادته مقبولة ٥٠٣/١

144. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhūma narrates that Rasūlullāh Ṣallallāhu ‘alaihi waṣallam said: Whoever says on earth,

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

None is worthy of worship but Allāh, Allāh is the Greatest, there is no might to resist evil, and no power to do good, except through Allāh.

his sins are forgiven, even if those are like the foam of the ocean. (Tirmidhī)

In another narration, the same reward is with the addition of سُبْحَانَ اللَّهِ (Glory be to Allāh Who is above all faults), and وَالْحَمْدُ لِلَّهِ (All Praise be to Allāh). (Mustadrak Hākim)

١٤٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: مَنْ قَالَ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، قَالَ اللَّهُ: أَسْلَمَ عَبْدِي وَاسْتَسْلَمَ. رواه

الحاكم وقال: صحيح الإسناد ووافقه الذهبي ٥٠٢/١

145. Abu Hurairah Raḍiyallāhu ‘anhu narrates that he heard Rasūlullāh Ṣallallāhu ‘alaihi waṣallam saying: Whoever (sincerely) says:

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Glory be to Allāh Who is above all faults and All Praise be to Allāh, and none is worthy of worship but Allāh, and Allāh is the Greatest, and there is no might to resist evil, and no power to do good, except through Allāh.

On this Allāh says: My slave has become obedient, and has surrendered himself to Me. (Mustadrak Hākim)

١٤٦ - عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُمَا شَهِدَا عَلَى النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، صَدَقَهُ رَبُّهُ وَقَالَ: لَا إِلَهَ إِلَّا أَنَا وَأَنَا أَكْبَرُ، وَإِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ قَالَ: يَقُولُ اللَّهُ: لَا إِلَهَ إِلَّا أَنَا وَأَنَا وَحْدِي، وَإِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، قَالَ اللَّهُ: لَا إِلَهَ إِلَّا أَنَا وَحْدِي لَا شَرِيكَ لِي، وَإِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، قَالَ اللَّهُ: لَا إِلَهَ إِلَّا أَنَا لِي الْمُلْكُ وَلِي الْحَمْدُ، وَإِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، قَالَ

اللَّهُ: لَا إِلَهَ إِلَّا أَنَا وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِي. وَكَانَ يَقُولُ: مَنْ قَالَهَا فِي مَرَضِهِ ثُمَّ مَاتَ لَمْ تَطْعَمُهُ

النَّارُ. رواه الترمذی وقال: هذا حديث حسن غريب، باب ما جاء ما يقول العبد إذا مرض، رقم: ۳۴۳

146. Abu Sa'īd Al-Khudrī and Abu Hurairah Raḍiyallāhu 'anhumā both witness that Rasūlullāh Ṣallallāhu 'alaihi wasallam in a Ḥadīth Qudsī said: Whosoever says: لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ (None is worthy of worship but Allāh, and Allāh is the Greatest), his *Rabb* confirms and says: لَا إِلَهَ إِلَّا أَنَا وَأَنَا (None is worthy of worship but Me, and I am the Greatest).

And when he says: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ (None is worthy of worship but Allāh, The Alone), Allāh Ta'āla says: لَا إِلَهَ إِلَّا أَنَا وَأَنَا وَحْدِي (None is worthy of worship but Me and I am Alone).

And when he says: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ (None is worthy of worship but Allāh, the Alone, Who has no partner), Allāh Ta'āla says:

لَا إِلَهَ إِلَّا أَنَا وَحْدِي لَا شَرِيكَ لِي (None is worthy of worship but Me, and I am Alone, I have no partner).

And when he says: لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ (None is worthy of worship but Allāh, to Whom belongs the Kingdom, and to Whom all praise is due), Allāh Ta'āla says: لَا إِلَهَ إِلَّا أَنَا لِي الْمُلْكُ وَلِي الْحَمْدُ (None is worthy of worship but Me, to Me belongs the Kingdom, and to Me all praise is due).

And when he says: لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ “None is worthy of worship but Allāh, and there is no might to resist evil, and no power to do good, except through Allāh”, Allāh Ta'āla says:

لَا إِلَهَ إِلَّا أَنَا وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِي “None is worthy of worship but Me, and there is no might to resist evil, and no power to do good, except through Me”.

Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whosoever says the above words in his illness, and then dies, the Hell-Fire will not even taste (touch) him. (Tirmidhī)

Note: It means that when anyone is suffering from illness and he says the following then the Fire of Hell will not even taste (touch) him.

لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ - لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ - لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ - لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

١٤٧ - عَنْ يَعْقُوبَ بْنِ عَاصِمٍ رَحِمَهُ اللَّهُ أَنَّهُ سَمِعَ رَجُلَيْنِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَنَّهُمَا سَمِعَا رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا قَالَ عَبْدٌ قَطُّ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، مُخْلِصًا بِهَا رُوحَهُ، مُصَدِّقًا بِهَا قَلْبَهُ لِسَانَهُ إِلَّا فُتِقَ لَهُ أَبْوَابُ السَّمَاءِ حَتَّى يَنْظُرَ اللَّهُ إِلَى قَائِلِهَا وَحَقَّ لِعَبْدٍ نَظَرَ اللَّهِ إِلَيْهِ أَنْ يُعْطِيَهُ سَوْلَهُ. رواه النسائي في عمل اليوم والليلة،

رقم: ٢٨

147. Ya‘qūb ibne-‘Āṣim Raḥimahullāhu narrates that two Ṣaḥābah Raḍiyallāhu ‘anhumā heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Any slave (of Allāh) who says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

None is worthy of worship but Allāh, the Alone, without any partners, His is the Kingdom, and His is all the praise, and He has power over everything.

with the sincerity of his soul and his heart and testifies this with his tongue, then the doors of the skies are opened for him and Allāh looks at him; and the one on whom Allāh casts a glance, indeed, becomes entitled to whatever he asks. (‘Amalul Yaumi wal Lailah lin Nasāī)

١٤٨ - عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ، وَخَيْرُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. رواه الترمذی وقال: هذا حديث حسن غريب، باب في دعاء يوم عرفة،

رقم: ٣٥٨٥

148. ‘Abdullah ibne-‘Amr Raḍiyallāhu ‘anhuma narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The best supplication is the supplication on the day of ‘Arafah, and the best words which I and the prophets before me have said, is

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

None is worthy of worship but Allāh, the Alone, without any partner, His is the Kingdom, and His is all the praise, and He has Power over everything.

(Tirmidhī)

١٤٩ - رَوَى عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا وَكُتِبَ لَهُ بِهَا عَشْرٌ حَسَنَاتٍ. رواه الترمذی، باب ما جاء في فضل الصلاة على النبي ﷺ، رقم: ٤٨٤

149. It is narrated that Nabī Ṣallallāhu ‘alaihi wasallam said: Whosoever sends Ṣalawāt on me once, Allāh will bestow him with ten blessings and ten virtues will be written for him. (Tirmidhī)

١٥٠ - عَنْ عُمَيْرِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى عَلَيَّ مِنْ أُمَّتِي صَلَاةً مُخْلِصًا مِنْ قَلْبِهِ، صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرَ صَلَوَاتٍ، وَرَفَعَهُ بِهَا عَشْرَ دَرَجَاتٍ، وَكَتَبَ لَهُ بِهَا عَشْرَ حَسَنَاتٍ، وَمَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ. رواه النسائي في عمل اليوم والليلة، رقم: ٦٤

150. 'Umair Al-Anṣārī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whosoever, from my Ummah, sends Ṣalawāt on me once with sincerity of his heart, Allāh will bestow on him ten blessings; raise him by ten ranks, and write for him ten virtues and erase ten sins from him. (ʿAmalul Yaumi wal Lailah by Nasaī)

١٥١ - عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَكْثَرُوا عَلَيَّ مِنَ الصَّلَاةِ فِي كُلِّ يَوْمِ الْجُمُعَةِ، فَإِنَّ صَلَاةَ أُمَّتِي تُعْرَضُ عَلَيَّ فِي كُلِّ يَوْمِ جُمُعَةٍ، فَمَنْ كَانَ أَكْثَرَهُمْ عَلَيَّ صَلَاةً كَانَ أَقْرَبَهُمْ مِنِّي مَنْزِلَةً. رواه البيهقي بإسناد حسن إلا أن مكحولاً قيل: لم يسمع من أبي أمامة، الترغيب ٥٠٣/٢

151. Abu Umāmah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Send Ṣalawāt excessively upon me on every Friday, for the Ṣalawāt of my Ummah are presented to me on every Friday. He who invokes Ṣalawāt excessively on me will be amongst the closest to me in rank (on the Day of Resurrection). (Baihaqī, Targhīb)

١٥٢ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَكْثَرُوا الصَّلَاةَ عَلَيَّ يَوْمَ الْجُمُعَةِ، فَإِنَّهُ أَتَانِي جِبْرِيلُ أَنْفًا عَنْ رَبِّهِ عَزَّوَجَلَّ فَقَالَ: مَا عَلَى الْأَرْضِ مِنْ مُسْلِمٍ يُصَلِّيْ عَلَيْكَ مَرَّةً وَاحِدَةً إِلَّا صَلَّيْتُ أَنَا وَمَلَائِكَتِي عَلَيْهِ عَشْرًا. رواه الطبراني عن أبي ظلال عنه، وأبو ظلال وثق، ولا يضر في المتابعات، الترغيب ٤٩٨/٢

152. Anas Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Send Ṣalawāt excessively upon me on Friday, for Jibrāil 'Alaihis salām has just come to me with a message from my Rabb 'Azza wa Jall: When any Muslim on the earth sends Ṣalawāt upon you once, I bestow upon him ten blessings and My angels seek forgiveness for him ten times. (Ṭabarānī, Targhīb)

١٥٣ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَوَّلَى النَّاسِ بِي يَوْمَ

الْقِيَامَةِ أَكْثَرُهُمْ عَلَى صَلَاةٍ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء فى فضل الصلاة على

النبي ﷺ، رقم: ٤٨٤

153. ‘Abdullāh ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The closest to me from my Ummah on the Day of Resurrection will be the one who sends Ṣalawāt on me excessively. (Tirmidhī)

١٥٤ - عَنْ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ذَهَبَ ثُلَاثُ اللَّيْلِ قَامَ فَقَالَ: يَا أَيُّهَا النَّاسُ اذْكُرُوا اللَّهَ اذْكُرُوا اللَّهَ، جَاءَتِ الرَّاجِفَةُ تَتْبَعُهَا الرَّادِفَةُ، جَاءَ الْمَوْتُ بِمَا فِيهِ جَاءَ الْمَوْتُ بِمَا فِيهِ، قَالَ أَبُو أُبَيٍّ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي أَكْثَرُ الصَّلَاةَ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَاتِي؟ قَالَ: مَا شِئْتَ، قَالَ قُلْتُ: الرُّبْعُ؟ قَالَ: مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ، قُلْتُ: فَالْثَلَاثُ؟ قَالَ: مَا شِئْتَ، وَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ، قَالَ: قُلْتُ: فَالْثَلَاثِينَ؟ قَالَ: مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ، قُلْتُ: أَجْعَلُ لَكَ صَلَاتِي كُلَّهَا؟ قَالَ: إِذَا تَكْفَى هَمَّكَ وَيُغْفِرَ لَكَ ذَنْبَكَ. رواه الترمذى وقال: هذا

حديث حسن صحيح، باب فى الترغيب فى ذكر الله ﷻ، رقم: ٢٤٥٧

154. Ka‘b Raḍiyallāhu ‘anhu narrates that when two-third of the night had passed, Rasūlullāh Ṣallallāhu ‘alaihi wasallam would get up and call out: O people! Remember Allāh; remember Allāh. The Trembler (that will violently shake the mountains and earth) is surely coming, and the one that follows it is surely coming. Death has come with all that it contains, death has come with all that it contains. Upon this, Ubaiy ibne-Ka‘b asked: O Rasūlallāh! I wish to send Ṣalawāt on you excessively, how much should I devote for Ṣalawāt on you? Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: As much as you want. I asked: A quarter? He said: As much as you wish, but if you increase, it will be better for you. I asked: A half? He said: As much as you wish, but if you increase, it will be better for you. I asked two-third? He said: As much as you wish, but if you increase, it will be better for you. I asked: Should I devote all my time to send Ṣalawāt on you? He said: If you do this, then Allāh will free you from all worries, and your sins will be forgiven. (Tirmidhī)

Note: Rasūlullāh Ṣallallāhu ‘alaihi wasallam has warned us about the nearness of the Day of Resurrection, hence people should not be neglectful of the Hereafter.

١٥٥ - عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْنَا رَسُولَ اللَّهِ ﷺ فَقُلْنَا: يَا رَسُولَ اللَّهِ! كَيْفَ الصَّلَاةُ عَلَيْكُمْ أَهْلَ الْبَيْتِ؟ فَإِنَّ اللَّهَ قَدْ عَلَّمَنَا كَيْفَ نُسَلِّمُ، قَالَ: قُولُوا:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

رواه البخارى، كتاب أحاديث الأنبياء، رقم: ٣٣٧٠

155. Ka'ab ibne-'Ujrah Raḍiyallāhu 'anhu narrates that we asked Rasūlullāh Ṣallallāhu 'alaihi wasallam: O Rasūlallāh! How should we send Ṣalawāt on you and your family? For indeed, Allāh has taught us how to send Salām (Salutations). He replied: Say

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ..... إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allāh! Send Your Ṣalawāt (Honours, Graces, and Mercy) on Muḥammad, and on the family, as You sent Your Ṣalawāt on Ibrāhīm, and on the family; for You are the Most Praiseworthy, the Most Gracious. O Allāh! Send Your Blessings on Muḥammad, and on the family, as You sent Your Blessings on Ibrāhīm, and on the family; for You are the Most Praiseworthy, the Most Gracious.

(Bukhārī)

١٥٦ - عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ نُصَلِّي عَلَيْكَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

رواه البخارى، كتاب أحاديث الأنبياء، رقم: ٣٣٦٩

156. Abu Ḥumaid As-Sā'idī Raḍiyallāhu 'anhu narrated that: When some Ṣaḥābah asked Rasūlullāh Ṣallallāhu 'alaihi wasallam: O Rasūlallāh! How should we send Ṣalawāt (blessing) on you? He replied: Say.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allāh! Send Your Ṣalawāt (Honours, Graces, and Mercy) on Muḥammad, his wives, and descendants, as You sent Your

Ṣalawāt on the descendants of Ibrāhīm. O Allāh! Send Your Blessings on Muḥammad, his wives, and descendants, as You sent Your Blessings on the descendants of Ibrāhīm; for You are the Most Praiseworthy, the Most Gracious.

(Bukhārī)

١٥٧- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ! هَذَا السَّلَامُ عَلَيْكَ فَكَيْفَ نُصَلِّي؟ قَالَ: قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ. رواه البخاري، باب الصلاة على النبي ﷺ، رقم: ٦٣٥٨

157. Abu Sa'īd Al-Khudrī Raḍiyallāhu 'anhu narrates that we asked: O Rasūlallāh! We know how to send Salām (salutations) on you (in *Tashahhud* of Ṣalāt). How should we send Ṣalawāt on you? He replied: Say.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ

O Allāh! Send Your Ṣalawāt on Muḥammad, who is Your slave and Your Messenger, as You sent Your Ṣalawāt on Ibrāhīm; and Send Your Blessings on Muḥammad and the family of Muḥammad, as You Sent Blessings on Ibrāhīm, and the family of Ibrāhīm.

(Bukhārī)

١٥٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ سَرَّهُ أَنْ يُكْتَالَ بِالْمِكْيَالِ الْأَوْفَى إِذَا صَلَّى عَلَيْنَا أَهْلَ الْبَيْتِ فَلْيَقُلْ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ وَأَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ. رواه أبو داود، باب الصلاة على النبي ﷺ بعد التشهد، رقم: ٩٨٢

158. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: He who would like to have his reward weighed in a very large scale, he should send Ṣalawāt on me and on my family like this:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ وَأَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allāh! Send Your Ṣalawāt (Honours, Graces, and Mercy) on

(Abu Dāwūd)

وقال: هذا حديث حسن غريب، باب الحديث القدسي: يا ابن آدم إنك مَدْعُوتِي ٠٠٠٠، رقم: ٣٥٤٠

161. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying in a Ḥadīth Qudsī that Allāh the Almighty says: O son of Ādam! So long as you call upon Me, and have hope in Me, I shall forgive you for what you have done; and I shall not care. O son of Ādam! If your sins were to reach the heights of the skies, and then you ask forgiveness from Me, I would forgive you and I shall not care (that your sins were so many). (Tirmidhī)

١٦٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ قَالَ: إِنَّ عَبْدًا أَصَابَ ذَنْبًا فَقَالَ: رَبِّ أَذْنِبْتُ ذَنْبًا فَاغْفِرْ لِي، فَقَالَ رَبُّهُ: أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي، ثُمَّ مَكَثَ مَا شَاءَ اللَّهُ ثُمَّ أَصَابَ ذَنْبًا فَقَالَ: رَبِّ أَذْنِبْتُ آخَرَ فَاغْفِرْهُ، فَقَالَ: أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي، ثُمَّ مَكَثَ مَا شَاءَ اللَّهُ ثُمَّ أَذْنِبَ ذَنْبًا فَقَالَ: رَبِّ أَذْنِبْتُ آخَرَ فَاغْفِرْهُ، فَقَالَ: أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي ثَلَاثًا فَلْيَعْمَلْ مَا شَاءَ. رواه البخاري، باب قول الله تعالى يريدون أن يبدلوا كلام الله، رقم: ٧٥٠٧

162. Abu Hurairah Raḍiyallāhu ‘anhu narrates that I heard Nābi Ṣallallāhu ‘alaihi wasallam narrating in a Ḥadīth Qudsī: Any slave of Allāh who committed a sin and said: O my Rabb! I have sinned, so forgive me. His Rabb says: Does My slave know that he has a Rabb, Who forgives sins, and also punishes? I have forgiven My slave. After refraining (from sins), so long as Allāh willed, he sinned again and said: O my Rabb! I have committed another sin, so forgive me. Allāh says: Does My slave know that he has a Rabb, Who forgives sins, and punishes? I have forgiven My slave. After refraining (from sins) as long as Allāh willed, he committed a sin again, and said: O my Rabb! I have committed another sin, so forgive me. Then Allāh says: Does My slave know that he has a Rabb, Who forgives sins, and punishes? I have forgiven all the three sins of My slave, so let him do what he likes. (Bukhārī)

Note: If after every sin, the slave turns towards Allāh with repentance and seeks forgiveness, Allāh will pardon him.

١٦٣ - عَنْ أُمِّ عِصْمَةَ الْعَوْصِيَّةِ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ مُسْلِمٍ يَعْمَلُ ذَنْبًا إِلَّا وَقَفَ الْمَلَكُ الْمُؤَكَّلُ بِإِخْصَاءِ ذُنُوبِهِ ثَلَاثَ سَاعَاتٍ فَإِنْ اسْتَغْفَرَ اللَّهُ مِنْ ذَنْبِهِ ذَلِكَ فِي

شَيْءٍ مِنْ تِلْكَ السَّاعَاتِ لَمْ يُوقَفْهُ عَلَيْهِ، وَلَمْ يُعَذَّبْ يَوْمَ الْقِيَامَةِ. رواه الحاكم وقال: هذا حديث صحيح ٥ الإسناد ولم يخرجاه ووافقه الذهبي ٢٦٢/٤

163. Umme 'Ismah Al-'Auṣiyyah Raḍiyallāhu 'anha narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: There is not a Muslim who commits a sin except that the angels appointed to record the sins delay its recording for three *Sā'āt* (a measure of time – about sixty five minutes in total). If he asks forgiveness from Allāh for his sin during this time, then, neither the angels will report this sin nor will he be punished on the Day of Reckoning. (Mustadrak Ḥākim)

١٦٤ - عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّ صَاحِبَ الشَّمَالِ لَيَرْفَعُ الْقَلَمَ سِتَّ سَاعَاتٍ عَنِ الْعَبْدِ الْمُسْلِمِ الْمُخْطِئِ أَوْ الْمُسِيءِ، فَإِنْ نَدِمَ وَاسْتَغْفَرَ اللَّهَ مِنْهَا أَلْقَاهَا، وَإِلَّا كُتِبَتْ وَاحِدَةً. رواه الطبراني بأسانيد ورجال أحدها وثقوا، مجمع الزوائد ٣٤٦/١٠

164. Abu Umāmah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Verily, the angel of the left side withholds his pen from writing the sin of a Muslim slave who has committed sins for six *Sā'āt* (a measure of time). If he repents and seeks forgiveness from Allāh during this time (about two hours), the angel does not write down that sin, or else one sin is recorded. (Ṭabarānī, Majma-'uz-Zawāid)

١٦٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نَكَتَتْ فِي قَلْبِهِ نُكْتَةً سَوْدَاءَ فَإِذَا هُوَ نَزَعَ وَاسْتَغْفَرَ وَتَابَ سَقَلَ قَلْبُهُ، وَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَعْلُو قَلْبَهُ، وَهُوَ الرَّأْنُ الَّذِي ذَكَرَ اللَّهُ ﴿كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾ (المطففين: ١٤) رواه الترمذی وقال: هذا حديث حسن صحيح، باب ومن سورة ويل للمطففين، رقم: ٣٣٣٤

165. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed, when a slave (of Allāh) commits a sin, a black dot is put on his heart. If he gives up that sin and seeks forgiveness and turns with repentance, then the heart is cleaned. And if he commits more sins, then the blackness of the heart increases till it covers the whole heart. This is that rust, which Allāh mentions in the verse:

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

No, indeed, but that which they have earned is rust upon their hearts. (Al-Muttaffifin 83: 14)

(Tirmidhī)

١٦٦- عَنْ أَبِي بَكْرٍ الصَّدِّيقِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا أَصْرَ مَنْ اسْتَغْفَرَ وَإِنْ عَادَ فِي الْيَوْمِ سَبْعِينَ مَرَّةً. رواه أبو داود، باب في الاستغفار، رقم: ١٥١٤

166. Abu Bakr Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who seeks forgiveness is not a persistent sinner, even though, he returns to his sin seventy times in a day. (Abu Dāwūd)

Note: He who repents after committing a sin and has a firm intention, not to repeat it, he is likely to be forgiven despite committing that sin repeatedly. (Badhl-ul-Majhūd)

١٦٧- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَزِمَ الْإِسْتِغْفَارَ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ ضَيْقٍ مَخْرَجًا وَمِنْ كُلِّ هَمٍّ فَرْجًا وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ. رواه أبو داود، باب في الاستغفار، رقم: ١٥١٨

167. Ibne-‘Abbās Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who constantly seeks forgiveness; Allāh will show him a way out of every distress, and a relief from every grief, and will provide for him with the means of subtenance from where he could never imagine. (Abu Dāwūd)

١٦٨- عَنِ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ أَحَبَّ أَنْ تَسْرَهُ صَحِيفَتُهُ فَلْيَكْثِرْ فِيهَا مِنَ الْإِسْتِغْفَارِ. رواه الطبراني في الأوسط ورجاله ثقات، مجمع الزوائد ٣٤٧/١٠

168. Zubair Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Anyone who likes that his book of deeds brings him happiness, he should seek forgiveness abundantly. (Ṭabarānī, Majma-‘uz-Zawāid)

١٦٩- عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ النَّبِيُّ ﷺ: طُوبَى لِمَنْ وَجَدَ فِي صَحِيفَتِهِ اسْتِغْفَارًا كَثِيرًا. رواه ابن ماجه، باب الاستغفار، رقم: ٣٨١٨

169. ‘Abdullāh ibne-Busr Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Blessed is he who finds a great amount of seeking of forgiveness in his book of deeds. (Ibne-Mājah)

١٧٠ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ: يَا عِبَادِي كُلُّكُمْ مُذْنِبٌ إِلَّا مَنْ عَافَيْتُ فَاسْأَلُونِي الْمَغْفِرَةَ فَأَغْفِرَ لَكُمْ. وَمَنْ عَلِمَ مِنْكُمْ أَلَى ذُو قُدْرَةٍ عَلَى الْمَغْفِرَةِ فَاسْتَغْفِرْنِي بِقُدْرَتِي غُفِرَتْ لَهُ. وَكُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُ فَسَلُونِي الْهُدَى أَهْدِكُمْ، وَكُلُّكُمْ فَقِيرٌ إِلَّا مَنْ أَغْنَيْتُ فَسَلُونِي ارْزُقْكُمْ، وَلَوْ أَنَّ حَيِّكُمْ وَمَيِّتَكُمْ، وَأَوَّلَكُمْ وَآخِرَكُمْ، وَرَطْبَكُمْ وَيَابِسَكُمْ اجْتَمَعُوا، فَكَانُوا عَلَى قَلْبِ عَبْدٍ مِنْ عِبَادِي - لَمْ يَزِدْ فِي مُلْكِي جَنَاحَ بَعُوضَةٍ. وَلَوْ اجْتَمَعُوا فَكَانُوا عَلَى قَلْبِ أَشَقَى عَبْدٍ مِنْ عِبَادِي - لَمْ يَنْقُصْ مِنْ مُلْكِي جَنَاحَ بَعُوضَةٍ. وَلَوْ أَنَّ حَيِّكُمْ وَمَيِّتَكُمْ، وَأَوَّلَكُمْ وَآخِرَكُمْ، وَرَطْبَكُمْ وَيَابِسَكُمْ اجْتَمَعُوا، فَسَأَلَ كُلُّ سَائِلٍ مِنْهُمْ مَا بَلَغَتْ أَمْنِيَّتُهُ، مَا نَقَصَ مِنْ مُلْكِي إِلَّا كَمَا لَوْ أَنَّ أَحَدَكُمْ مَرَّ بِشَفَةِ الْبَحْرِ، فَعَمَسَ فِيهَا إِبْرَةً ثُمَّ نَزَعَهَا. ذَلِكَ بَأَنِّي جَوَادٌ مَاجِدٌ عَطَانِي كَلَامٌ، إِذَا أَرَدْتُ شَيْئًا، فَإِنَّمَا أَقُولُ لَهُ: كُنْ، فَيَكُونُ. رواه ابن ماجه، باب ذكر التوبة، رقم: ٤٢٥٧

170. Abu Dhar Raḍiyallāhu ‘anhu reports that Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsī narrated that Allāh Tabāraka wa Ta‘ālā says: O My slaves! All of you are sinful, except whom I save, so ask My forgiveness, I shall forgive you. The one who knows that I have the power to forgive, and seeks My forgiveness because of My Power. I forgive him. You are all astray except whom I guide, so seek guidance from Me. I shall guide you. You all are poor except whom I make wealthy, so ask of Me, and I will give you sustenance. If all your living and all your dead, your successors and predecessors and all your organic and inorganic matter (if they became humans) were to get together and become like the person who fears Me the most, it will not increase anything in My Kingdom, not even equal to a wing of a mosquito. And if all of them were to get together and become like the most sinful and rebellious of My slaves, it would not decrease anything in My Kingdom, not even equal to a wing of a mosquito. And if all your living, and all your dead, your successors, and predecessors, and all the organic and inorganic matter (if they became humans) were to get together, and all of these were to ask Me for whatever they desired, it would not cause a loss in My treasures even to the extent that if one of you were to pass by the ocean shore, and dip a needle in it, and then take it out, and have some water clinging to it. This is because I am the Most Generous and Magnificent. My giving only constitutes a mere single Word, when I intend something, I say: Be! And it becomes. (Ibne-Mājah)

١٧١ - عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ اسْتَغْفَرَ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، كَتَبَ اللَّهُ لَهُ بِكُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ حَسَنَةً. رواه الطبراني وإسناده جيد، مجمع الروايد ٣٥٢/١

171. 'Ubādah ibne-Šāmit Raḍiyallāhu 'anhū narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He who asks forgiveness for Mu'min men and Mu'min women, Allāh writes for him a virtue for every Mu'min man and Mu'min woman. (Ṭabarānī. Majma-'uz-Zawāid).

١٧٢ - عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا تَقَى الْمُسْلِمَانِ فَتَصَافَحَا وَحَمِدَا اللَّهَ وَاسْتَغْفَرَاهُ غُفِرَ لَهُمَا. رواه أبو داود، باب في المصافحة، رقم: ٥٢١١

172. Bara' ibne-Āzib Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When two Muslims meet, shake hands, praise Allāh and seek forgiveness, their sins are forgiven. (For example, by saying *Alḥamdulillāh*, Praise be to Allāh; *Yagfirullāhu lanā wa lakum*, May Allāh forgive you and me.) (Abu Dāwūd)

١٧٣ - عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كَيْفَ تَقُولُونَ بِفَرَحِ رَجُلٍ انْقَلَبَتْ مِنْهُ رَاحِلَتُهُ، تَجَرُّ زِمَامَهَا بِأَرْضٍ قَفَرٍ لَيْسَ بِهَا طَعَامٌ وَلَا شَرَابٌ، وَعَلَيْهَا لَهُ طَعَامٌ وَشَرَابٌ، فَطَلَبَهَا حَتَّى شَقَّ عَلَيْهِ، ثُمَّ مَرَّتْ بِجَذَلِ شَجَرَةٍ، فَتَعَلَّقَ زِمَامَهَا، فَوَجَدَهَا مُتَعَلِّقَةً بِهِ؟ قُلْنَا: شَدِيدًا، يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: أَمَّا، إِنَّهُ وَاللَّهِ! اللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ، مِنَ الرَّجُلِ بِرَاحِلَتِهِ. رواه مسلم، باب في الحضر على التوبة والفرح بها، رقم: ٦٩٥٩

173. Barā ibne-Āzib Raḍiyallāhu 'anhumā narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: What do you say about the joy of that man whose camel escapes pulling its halter in the desert where there is neither food nor drink; and on the camel was his food and drinks. He searched, till he was tired, then the halter of the camel stuck to a tree while passing under it. Thus he found his camel stuck to it. We replied: O Rasūlallāh! He would be overwhelmed with joy. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Listen, I swear by Allāh! Allāh is more pleased, by the taubah (turning in repentance) of His slave than this person was pleased when he found his camel back. (Muslim)

١٧٤- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ مِنْ أَحَدِكُمْ كَانَ عَلَى رَاحِلَتِهِ بَارُضٌ فَلَاقَ، فَأَنْفَلَتْ مِنْهُ، وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَأَيَسَ مِنْهَا، فَأَتَى شَجَرَةً، فَاضْطَجَعَ فِي ظِلِّهَا، قَدْ أَيَسَ مِنْ رَاحِلَتِهِ، فَبَيْنَا هُوَ كَذَلِكَ إِذْ هُوَ بِهَا، قَائِمَةٌ عِنْدَهُ، فَأَخَذَ بِخِطَامِهَا، ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اللَّهُمَّ! أَنْتَ عَبْدِي وَأَنَا رَبُّكَ، أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ. رواه مسلم، باب في الحظ على التوبة والفرح بها، رقم: ٦٩٦٠

174. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Allāh is more pleased with the ‘taubah’ turning in repentance of His slave, than one of you would be, if his mount (camel, etc), carrying his food and drinks, escapes from him in a barren land and he, losing all hopes, lies under the shade of a tree. He had lost hope for his mount and while he was in this condition, he sees it standing besides him; he took hold of the halter and said with extreme joy, O Allāh! You are my slave and I am your Sustainer! He committed this mistake out of extreme joy. (Muslim)

١٧٥- عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: اللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ مِنْ رَجُلٍ فِي أَرْضٍ دَوِيَّةٍ مَهْلِكَةٍ مَعَهُ رَاحِلَتُهُ، عَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَنَامَ فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ، فَطَلَبَهَا حَتَّى أَدْرَكَهُ الْعَطَشُ ثُمَّ قَالَ: أَرْجِعْ إِلَى مَكَانِي الَّذِي كُنْتُ فِيهِ، فَإِنَا مَحْتَمِلٌ حَتَّى أَمُوتَ، فَوَضَعَ رَأْسَهُ عَلَى سَاعِدِهِ لِيَمُوتَ فَاسْتَيْقَظَ وَعِنْدَهُ رَاحِلَتُهُ، عَلَيْهَا زَادُهُ وَطَعَامُهُ وَشَرَابُهُ، فَاللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ الْعَبْدِ الْمُؤْمِنِ مِنْ هَذَا بِرَاحِلَتِهِ وَزَادِهِ. رواه مسلم، باب في الحظ على التوبة والفرح بها، رقم: ٦٩٥٥

175. ‘Abdullāh Raḍiyallāhu ‘anhu narrates I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Indeed Allāh is more pleased turning with repentance of a believing slave than a man who is in a dangerous jungle with his ride, and on it is his food and drink. He slept and when he got up, his mount was gone; he searched for it till he became thirsty then he said: Let me return to my place where I was and lie down there till I die. So, he laid his head on his arm to die. When he woke up, he found his mount besides him along with his provision, food and drink. Allāh is more pleased over the ‘taubah’ (turning with repentance) of a believing slave than this man (after his total disappointment) who got his mount and provisions. (Muslim)

١٧٦ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ عَزَّوَجَلَّ يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوبَ مُسِيءُ اللَّيْلِ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا.

رواه مسلم، باب قبول التوبة من الذنوب، ٠٠٠٠، رقم: ٦٩٨٩

176. Abu Mūsā Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Indeed, Allāh the Almighty and Majestic extends His Hand of Mercy during the night, so the evil doers of the day may turn with repentance; and He extends His Hand of Mercy during the day, so the evil doers of the night may turn with repentance. This (gesture of Allāh’s Mercy) will continue until the sun rises from the West. (Muslim)

١٧٧ - عَنْ صَفْوَانَ بْنِ عَسَّالٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ عَزَّوَجَلَّ جَعَلَ بِالْمَغْرِبِ بَابًا عَرْضُهُ مَسِيرَةُ سَبْعِينَ عَامًا لِلتَّوْبَةِ لَا يُغْلَقُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ قِبَلِهِ. (وهو قطعة

من الحديث) رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء في فضل التوبة، رقم: ٣٥٣٦

177. Safwān ibne-‘Assāl Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Verily, Allāh the Almighty and Majestic has placed in the West a gate for ‘taubah’ turning to Allāh in repentance, whose width is equivalent to seventy-year journey. It will not be locked, till the sun rises from the West. (When the Day of Judgement will be very near then the door of taubah will be closed.) (Tirmidhī)

١٧٨ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يَغْرُغْ.

رواه الترمذى وقال: هذا حديث حسن غريب، باب إن الله يقبل توبة العبد ٠٠٠٠، رقم: ٣٥٣٧

178. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhumā narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Verily, Allāh accepts a slave’s turning in repentance, until the agony of death manifests itself with the sound of *ghar ghara*. (Tirmidhī)

Note: When the soul of a person leaves his body, a peculiar gurgling sound is produced from his throat, known as *ghar ghara*, which is generally among the last signs of death after which Imān in Allāh or repentance is not considered valid.

١٧٩ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَابَ قَبْلَ مَوْتِهِ

بِعَامٍ تَيْبٍ عَلَيْهِ حَتَّى قَالَ بِشَهْرٍ حَتَّى قَالَ بِجُمُعَةٍ حَتَّى قَالَ بِيَوْمٍ حَتَّى قَالَ بِسَاعَةٍ حَتَّى قَالَ بِفُؤَادٍ. رواه الحاكم ٢٥٨/٤

179. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who turns with repentance a year before his death, his taubah is accepted, or even if a month before, or a week before, or a day before, or a *Sā‘ah* (about twenty three minutes), or even to the extent of time between two milkings of a she-camel. (Mustadrak Ḥākim)

١٨٠ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ أَخْطَأَ خَطِيئَةً أَوْ أَذْنَبَ ذَنْبًا ثُمَّ نَدِمَ فَهُوَ كَفَّارَتُهُ. رواه البيهقي في شعب الإيمان ٣٨٧/٥

180. ‘Abdullāh ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who errs an error or commits a sin, and then regrets, his regret is an atonement of his sin. (Baihaqī)

١٨١ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: كُلُّ ابْنِ آدَمَ خَطَّاءٌ، وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ. رواه الترمذی وقال: هذا حديث غريب، باب في استعظام المؤمن ذنوبه ١٠٠٠، رقم: ٢٤٩٩

181. Anas Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: All the children of Ādam are sinful; but the best of the sinners are those who turn to Allāh with repentance. (Tirmidhī)

١٨٢ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنْ مِنْ سَعَادَةِ الْمَرْءِ أَنْ يَطُولَ عُمُرُهُ، وَيَرْزُقَهُ اللَّهُ الْإِنَابَةَ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٢٤٠/٤

182. Jābir ibne-‘Abdullāh Raḍiyallāhu ‘anhumā narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Indeed, he is fortunate who has a long life and is so blessed by Allāh that he turns towards Him with repentance. (Mustadrak Ḥākim)

١٨٣ - عَنِ الْأَعْرَجِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا أَيُّهَا النَّاسُ! تَوُوبُوا إِلَى اللَّهِ، فَإِنِّي أَتُوبُ إِلَى اللَّهِ - فِي الْيَوْمِ - مِائَةَ مَرَّةٍ. رواه مسلم، باب استحباب الاستغفار ١٠٠٠، رقم: ٦٨٥٩

183. Agharr Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Turn, you people, in repentance to Allāh for I turn in repentance to Him a hundred times a day. (Muslim)

١٨٤ - عَنْ ابْنِ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: يَا أَيُّهَا النَّاسُ! إِنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: لَوْ أَنَّ ابْنَ آدَمَ أُعْطِيَ وَادِيًا مَلَأً مِنْ ذَهَبٍ، أَحَبَّ إِلَيْهِ ثَانِيًا، وَلَوْ أُعْطِيَ ثَانِيًا أَحَبَّ إِلَيْهِ ثَالِثًا، وَلَا يَسُدُّ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ. رواه البخارى، باب ما يتقى من فتنة المال، رقم: ٦٤٣٨

184. ‘Abdullāh ibne-Zubair Raḍiyallāhu ‘anhumā said: O’people! Indeed, Nabī Ṣallallāhu ‘alaihi wasallam used to say: If the son of Ādam is given a valley full of gold, he would desire for the second. If he is given the second, he would long for a third one. Nothing will fill the stomach of the son of Ādam except the dust of the grave and Allāh accepts the repentance of one who turns with repentance (Allāh turns His Mercy to the one who turns his face from the worldly things towards Him). (Bukhārī)

١٨٥ - عَنْ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: مَنْ قَالَ: أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ غُفِرَ لَهُ، وَإِنْ كَانَ فَرَّ مِنَ الزَّحْفِ. رواه أبو داود، باب فى الإستغفار، رقم: ١٥١٧ ورواه الحاكم من حديث ابن مسعود وقال: صحيح على شرط مسلم إلا أنه قال: يَقُولُهَا ثَلَاثًا وَوَأَفَقَهُ الذَّهَبِيُّ ١١٨/٢

185. Zaid Raḍiyallāhu ‘anhu narrates: I heard Nabī Ṣallallāhu ‘alaihi wasallam saying: If anyone says:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

I seek forgiveness of Allāh besides Whom there is none worthy of worship, the Living, the Eternal; and I turn to Him in repentance.

He will be forgiven, even if he has fled from the battlefield. In another narration, these words are to be repeated three times. (Abu Dāwūd, Mustadrak Ḥākim)

١٨٦ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: وَادُّنُوبَاهُ وَادُّنُوبَاهُ، فَقَالَ هَذَا الْقَوْلُ مَرَّتَيْنِ أَوْ ثَلَاثًا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: قُلْ: اللَّهُمَّ مَغْفِرَتِكَ أَوْسَعُ مِنْ ذُنُوبِي وَرَحْمَتِكَ أَرْجَى عِنْدِي مِنْ عَمَلِي، فَقَالَهَا ثَمَّ قَالَ: عُدْ فَعَادَ، ثُمَّ قَالَ: عُدْ فَعَادَ، فَقَالَ: قُمْ فَقَدْ غَفَرَ اللَّهُ لَكَ. رواه الحاكم وقال: حديث رواه عن آخرهم مدنيون ممن لا يعرف واحد منهم بجرح ولم يخرجاه ووافقه الذهبي ٥٤٣/١

186. Jābir ibne-‘Abdullāh Raḍiyallāhu ‘anhumā narrates that a man came to Rasūlullāh Ṣallallāhu ‘alaihi wasallam and said: Alas, my

sins! Alas, my sins! He said this twice or thrice. Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked him to say.

اللَّهُمَّ مَغْفِرَتُكَ أَوْسَعُ مِنْ ذُنُوبِي وَرَحْمَتُكَ أَرْجَى عِنْدِي مِنْ عَمَلِي

**O Allah, Your forgiveness is more encompassing than my sins;
and I expect far more of Your Mercy than my own deeds.**

The man said these words: Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Say it again! He repeated it. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Say it once more! He repeated these words. Then Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Now get up; indeed, Allāh has forgiven you. (Mustadrak Hākim)

١٨٧- عَنْ سَلْمَى أُمِّ بَنِي أَبِي رَافِعٍ رَضِيَ اللَّهُ عَنْهَا مَوْلَى رَسُولِ اللَّهِ ﷺ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ! أَخْبِرْنِي بِكَلِمَاتٍ وَلَا تُكْثِرْ عَلَيَّ، قَالَ: قُولِي: "اللَّهُ أَكْبَرُ" عَشْرَ مَرَّاتٍ، يَقُولُ اللَّهُ: هَذَا لِي، وَقُولِي: سُبْحَانَ اللَّهِ عَشْرَ مَرَّاتٍ، يَقُولُ اللَّهُ: هَذَا لِي، وَقُولِي: اللَّهُمَّ اغْفِرْ لِي، يَقُولُ: قَدْ فَعَلْتُ: فَتَقُولِينَ عَشْرَ مَرَّاتٍ، يَقُولُ: قَدْ فَعَلْتُ. رواه الطبرانی ورجاله رجال الصحيح، مجمع الزوائد ١٠٩/١٠

187. Salma Raḍiyallāhu ‘anha asked: O Rasūlallāh! Tell me a few phrases, which may not be a burden on me. He said: You Say: *Allāhu Akbar* (Allāh is the Greatest) ten times. Allāh says: This is for Me! Then say: *Subhānallāh* (Glory be to Allāh who is above all faults) ten times. Allāh says: This is for Me! Then say: *Allāhum-maghfirli* (O Allāh, forgive me). Allāh says: Indeed, I have forgiven! You say this ten times; every time Allāh replies: Indeed, I have forgiven you. (Ṭabarānī, Majma-‘uz-Zawāid)

١٨٨- عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: عَلَّمْنِي كَلَامًا أَقْوَهُ، قَالَ: قُلْ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ قَالَ: فَهَؤُلَاءِ لِرَبِّي، فَمَا لِي؟ قَالَ: قُلْ: اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي. رواه مسلم، رقم: ٦٨٤٨، وزاد من حديث أبي مالك وعافني وقال في رواية: فَإِنَّ هَؤُلَاءِ تَجْمَعُ لَكَ دُنْيَاكَ وَآخِرَتَكَ. رواه

مسلم، باب فضل التهليل والتسبيح والدعاء، رقم: ٦٨٥٠، ٦٨٥١

188. Sa’d ibne-Abī Waqqāṣ Raḍiyallāhu ‘anhu narrates that a

villager came to Rasūlullāh Ṣallallāhu ‘alaihi wasallam and asked: Teach me some words which I may repeat. He said: Say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ

None is worthy of worship but Allāh; He is Alone; He has no partner; Allāh is, indeed, the Greatest; Abundant Praise is due to Allāh; and glory be to Allāh Who is the Sustainer of the worlds; there is no might to resist evil, and no power to do good, except through Allāh, the Mighty, the Wise.

The villager said: These words are for my Rabb, what is for me? Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Say:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي

O Allāh, forgive me; have mercy on me; guide me; provide me and make me well-being.

It is mentioned in another narration that Rasūlullāh said: Indeed, these words will get you all the good of this world and the Hereafter. (Muslim)

١٨٩ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَعْقِدُ التَّسْبِيحَ بِيَدِهِ. رواه

الترمذى وقال: هذا حديث حسن غريب، باب ما جاء فى عقد التسبيح باليد، رقم: ٣٤٨٦

189. ‘Abdullah ibne-‘Amr Raḍiyallāhu ‘anhumā narrates: I saw Nabī Ṣallallāhu ‘alaihi wasallam counting the praise of Allāh on his hands (fingers). (Tirmidhī)

DU‘Ā (SUPPLICATION) AND DHIKR (REMEMBRANCES) NARRATED FROM RASŪLULLĀH ṢALLALLĀHU ‘ALAIHI WASALLAM

VERSES OF QUR’ĀN

Allāh Subhānahū wa Ta‘ālā said to
His Prophet Sallallāhu ‘alaihi
wasallam:

And when My slaves ask you
concerning Me, (then answer
them) I am indeed near. I answer
the Du‘ā of the supplicant, when
he calls Me in Du‘ā.

Al-Baqarah 2: 186

قال الله تعالى:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي
قَرِيبٌ أَجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
[البقرة: ١٨٦]

Allāh Subhānahū wa Ta‘ālā said to
his Prophet Sallallāhu ‘alaihi
wasallam:

Say: My Rabb does not care for
you if you do not worship and call
Him.

Al-Furqān 25: 77

وقال تعالى:

قُلْ مَا يَعْبُدُونَ بِيَّ لَوْلَا دُعَاؤُكُمْ
[الفرقان: ٧٧]

Allāh Subhānahū wa Ta‘ālā says:

Invoke your Rabb (Sustainer) with
humility and in secret. Al-A‘rāf 7: 55

وقال تعالى:

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً
[الأعراف: ٥٥]

Allāh Subhānahū wa Ta‘ālā says:

And call on Him in fear and hope.

Al-A‘rāf 7: 56

وقال تعالى:

وَادْعُوهُ خَوْفًا وَطَمَعًا [الأعراف: ٥٦]

Allāh Subhānahū wa Ta‘ālā says:

وقال تعالى:

And for Allāh are the most beautiful names, so, invoke Him by them. Al-A‘rāf 7: 180

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا [الأعراف: ١٨٠]

Allāh Subhānahū wa Ta‘ālā says:

وقال تعالى:

Who else (besides Allāh) responds to the distressed when he calls out to Him and who removes the ill (that caused the distress). Naml 27: 62

أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ [النمل: ٦٢]

Allāh Subhānahū wa Ta‘ālā says:

وقال تعالى:

Those who are afflicted with a calamity say, “Truly to Allāh we belong and truly, to Him we shall return”.

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

Such are they on whom are blessings from their Rabb, and Mercy. Such are they who are rightly guided. Al-Baqarah 2: 156-157

أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾ [البقرة: ١٥٦-١٥٧]

Note: This supplication has two important aspects, if borne in mind will greatly help a person to face the difficulties of this life (1) that is our children and wealth, health and honour are in reality Allāh’s possession and an owner can do what he wants with his property, so we have no reason to complain. (2) Shortly we will be returning to our Creator who will recompense for the losses with an enormous reward in the Hereafter.

Allāh Subhānahū wa Ta‘ālā said to Mūsā ‘Alaihis Salām:

وقال تعالى:

Go to Pharaoh! Verily, he has transgressed (the bounds).

اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٢٤٦﴾

(Mūsā) said: (O) my Rabb! Open up my breast (give me forbearance

قَالَ رَبِّ اشْرَحْ لِي

to withstand the difficulties of this responsibility).

And ease my task (tabligh-propagation of Deen) for me.

And untie the knot in my tongue, (remove my stammering).

So that they may fully understand my speech.

And appoint for me one of my kinsfolk, one who will help to bear my burden.

Hārūn, my brother.

Strengthen my waist through him.

And let him share my task (of Tabligh).

So that together we might glorify

You abundantly.

And remember You abundantly

Tā Hā 20: 24-34

صَدْرِي ﴿٢٥﴾

وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾

وَأَحْلِلْ عُقْدَةً مِن لِسَانِي ﴿٢٧﴾

يَفْقَهُوا قَوْلِي ﴿٢٨﴾

وَأَجْعَلْ لِي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾

هَارُونَ أَخِي ﴿٣٠﴾

أَشْدُدْ بِهِ أَزْرِي ﴿٣١﴾

وَأَشْرِكْهُ فِي أَمْرِي ﴿٣٢﴾

كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾

وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾ [طه: ٢٤-٣٤]

AHĀDĪTH

١٩٠ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الدُّعَاءُ مُخُ الْعِبَادَةِ. رواه الترمذی

وقال: هذا حديث غريب، باب منه الدعاء مخ العبادَةِ، رقم: ٣٣٧١

190. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Du‘ā (supplication) is the essence of worship. (Tirmidhī)

١٩١ - عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: الدُّعَاءُ هُوَ

الْعِبَادَةُ، ثُمَّ قَالَ: «وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي

سَيَدْخُلُونَ جَهَنَّمَ دُخْرِينَ» رواه الترمذی وقال: هذا حديث حسن صحيح، باب ومن سورة المؤمن،

رقم: ٣٢٤٧

191. Nu‘mān ibne-Bashīr Raḍiyallāhu ‘anhuma narrates: I heard Nabī Ṣallallāhu ‘alaihi wasallam saying: Du‘ā (supplication) by itself

is, indeed, worship. Then he recited the verse:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ ذُخْرِينَ

And your Rabb has said: Call upon Me, and I shall answer you. Surely! Those who are too proud to worship (that is to supplicate) Me, shortly they will enter Hell, disgraced.

(Tirmidhī)

١٩٢ - عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سَلُوا اللَّهَ مِنْ فَضْلِهِ فَإِنَّ اللَّهَ عَزَّوَجَلَّ يُحِبُّ أَنْ يُسْأَلَ، وَأَفْضَلُ الْعِبَادَةِ أَنْتَظَارُ الْفَرَجِ. رواه الترمذی، باب فی انتظار الفرج،

رقم: ٣٥٧١

192. ‘Abdullāh Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Ask Allāh for His bounties, for indeed Allāh ‘Azza wa Jall likes to be asked; and the most excellent worship is expecting relief (after Du‘ā). (Tirmidhī)

Note: Expecting relief means that it may be hoped that the Du‘ā asked for — whether for guidance or any kind of goodness — will *Inshā’Allāh* be granted.

١٩٣ - عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَزِدُ الْقَدَرَ إِلَّا الدُّعَاءُ، وَلَا يَزِيدُ فِي الْعُمْرِ إِلَّا الْبِرُّ وَإِنَّ الرَّجُلَ لَيُخْرَمُ الرِّزْقُ بِالدَّنْبِ يُصِيبُهُ. رواه الحاكم وقال: هذا حديث صحيح الإسناد

ولم يخرجاه ووافقه الذهبي ٤٩٣/١

193. Thaubān Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Nothing but Du‘ā averts decree; nothing but righteousness prolongs life; and indeed, a man is deprived of a provision due to a sin he commits. (Mustadrak Hākim)

Note: This *ḥadīth* explains that it is already decreed by Allāh Subḥānahū wa Ta‘ālā that the one who pleads in *Du‘ā* (supplicates), will be granted what he asks for. It is stated in another *ḥadīth* that, the invoking to Allāh Subḥānahū wa Ta‘ālā is also preordained. In the same way, it is decreed that, if the life of a certain person is sixty years, and if he performs a good deed like *Hajj*, then for this act of his, twenty years will be added to his life. This man will now live in this world for eighty years. (Mirqāt)

١٩٤ - عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا عَلَى الْأَرْضِ مُسْلِمٍ يَدْعُو اللَّهَ تَعَالَى بِدَعْوَةٍ إِلَّا آتَاهُ اللَّهُ إِيَّاهَا أَوْ صَرَفَ عَنْهُ مِنَ الشَّوْءِ مِثْلَهَا مَا لَمْ يَدْعُ بِمَأْثِمٍ أَوْ قَطِيعَةٍ

رَحِمَ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: إِذَا نَكُنْثُرُ قَالَ: اللَّهُ أَكْثَرُ. رواه الترمذى وقال: هذا حديث غريب صحيح، باب انتظار الفرج وغير ذلك، رقم: ٣٥٧٣ ورواه الحاكم وزاد فيه: أَوْ يَدَّخِرُ لَهُ مِنَ الْأَجْرِ مِثْلَهَا وقال: هذا حديث صحيح الإسناد ووافقه الذهبي ٩٣/١

194. 'Ubādah ibne-Šāmit Raḍiyallāhu 'anhu narrates that indeed Rasūlullāh Ṣallallāhu 'alaihi wasallam said: There is not a Muslim on this earth, who supplicates to Allāh Ta'ālā, except that Allāh grants what is asked for, or some trouble is diverted from him proportionate to his prayer, or a reward is preserved for him until he prays for something sinful or which breaks the ties of kinship. A man from amongst the people said: Then we shall supplicate excessively. He said: Allāh is more Generous (than what you can ask for). (Tirmidhī, Mustadrak Ḥākim)

١٩٥ - عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنْ اللَّهُ حَيٌّ كَرِيمٌ يَسْتَحْيِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا خَائِبَتَيْنِ. رواه الترمذى وقال: هذا حديث حسن غريب، باب إن الله حي كريم، رقم: ٣٥٥٦

195. Salmān Al-Fārsī Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Undoubtedly, Allāh is the Everlasting and most Generous and He feels shy, when someone raises his two hands in Du'ā, to turn him away empty-handed and frustrated. (Tirmidhī)

١٩٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ اللَّهُ يَقُولُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا دَعَانِي. رواه مسلم، باب فضل الذكر والدعاء، رقم: ٦٨٢٩

196. Abu Hurairah Raḍiyallāhu 'anhu reports that Rasūlullāh Ṣallallāhu 'alaihi wasallam in a Ḥadīth Qudsī said: Indeed Allāh says: I am (in My dealings) with My slave as he thinks of Me, and I am with him when he invokes Me. (Muslim)

١٩٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ تَعَالَى مِنَ الدُّعَاءِ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء في فضل الدعاء، رقم: ٣٣٧٠

197. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Nothing is more honourable in the sight of Allāh Ta'ālā than Du'ā. (Tirmidhī)

١٩٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ سَرَّهُ أَنْ يَسْتَجِيبَ اللَّهُ لَهُ عِنْدَ الشَّدَائِدِ وَالْكُرْبِ فَلْيَكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ. رواه الترمذی وقال: هذا حديث حسن غريب، باب ما جاء أن دعوة المسلم مستجابة، رقم: ٣٣٨٢

198. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Anyone who finds pleasure in receiving an answer to his Du‘ā from Allāh in times of difficulties and pains, he should make more Du‘ā when times are easy. (Tirmidhī)

١٩٩- عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ، وَعِمَادُ الدِّينِ، وَنُورُ السَّمَوَاتِ وَالْأَرْضِ. رواه الحاكم وقال: هذا حديث صحيح ووافقه الذهبي ٤٩٢/١

199. ‘Ali Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Du‘ā (supplication) is a weapon for a Mu‘min (believer), a pillar of religion, an illumination for the skies and the earth. (Mustadrak Ḥākim)

٢٠٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: لَا يَزَالُ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَحِمَ، مَا لَمْ يَسْتَعْجِلْ، قِيلَ: يَا رَسُولَ اللَّهِ! مَا الْإِسْتِعْجَالُ؟ قَالَ: يَقُولُ: قَدْ دَعَوْتُ، وَقَدْ دَعَوْتُ، فَلَمْ أَرِ يَسْتَجِيبْ لِي، فَيَسْتَحْسِرُ عِنْدَ ذَلِكَ، وَيَدْعُ الدُّعَاءَ. رواه مسلم، باب بيان أنه يستجاب للداعي، رقم: ٦٩٣٦

200. Abu Hurairah Raḍiyallāhu ‘anhu narrates that indeed Nabī Ṣallallāhu ‘alaihi wasallam said: Du‘ā (supplication) of a slave (of Allāh) continues to be accepted, until he prays for something sinful, or something that severs the ties of kinship; provided he is not impatient. It was asked: O Rasūlallāh! What is impatience? He said: The slave says: I invoked and indeed I invoked again, but I saw no response. Then he becomes frustrated, and gives up supplication. (Muslim)

٢٠١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ رَفْعِهِمْ أَبْصَارَهُمْ عِنْدَ الدُّعَاءِ فِي الصَّلَاةِ إِلَى السَّمَاءِ، أَوْ لَتُخَطَفَنَّ أَبْصَارُهُمْ. رواه مسلم، باب النهي عن رفع البصر إلى السماء في الصلاة، صحيح مسلم ٣٢١/١، طبع دار إحياء التراث العربي، بيروت

201. Abu Hurairah Raḍiyallāhu ‘anhu narrates that indeed Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: People must restrain

from raising their eyes towards the sky while supplicating in Ṣalāt otherwise their sight will be lost. (Muslim)

Note: Raising the eyes towards the sky while supplicating in Ṣalāt is prohibited in particular, because this happens often. (Faṭḥ-ul-Mulhim)

٢٠٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ادْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ، وَاعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلَبَ غَافِلٍ لَاهٍ. رواه الترمذی وقال: هذا حديث غريب. كتاب الدعوات، رقم: ٣٤٧٩

202. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Supplicate to Allāh with absolute belief that your Du‘ā will be accepted. And know that Allāh Subḥānahū wa Ta‘ālā does not answer a Du‘ā that comes from a careless and inattentive heart. (Tirmidhī)

٢٠٣ - عَنْ حَبِيبِ بْنِ مَسْلَمَةَ الْفَهْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا يَجْتَمِعُ مَلَأَوْ قِيدَعُو بَعْضُهُمْ وَيُؤْمِنُ الْبَعْضُ إِلَّا أَجَابَهُمُ اللَّهُ. رواه الحاكم ٣/٤٧٣

203. Ḥabīb ibne-Maslama Al-Fihri Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: There is not an assembly in which some persons supplicate, and others say Āmīn, except that Allāh responds to their Du‘ā. (Mustadrak Ḥākim)

٢٠٤ - عَنْ زُهَيْرِ الثَّمِيرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ، فَأَتَيْنَا عَلَى رَجُلٍ قَدْ أَلَحَّ فِي الْمَسْئَلَةِ، فَوَقَفَ النَّبِيُّ ﷺ يَسْتَمِعُ مِنْهُ فَقَالَ النَّبِيُّ ﷺ: أَوْجِبَ إِنْ حَتَمَ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: بِأَيِّ شَيْءٍ يَحْتَمُ، فَقَالَ: بِآمِينَ، فَإِنَّهُ إِنْ حَتَمَ بِآمِينَ فَقَدْ أَوْجِبَ، فَأَنْصَرَفَ الرَّجُلُ الَّذِي سَأَلَ النَّبِيَّ ﷺ، فَأَتَى الرَّجُلُ فَقَالَ: اخْتِمِ يَا فَلَانُ بِآمِينَ وَأَبَشِرْ. رواه أبو داود، باب الثامن وراء الإمام، رقم: ٩٣٨

204. Zuhair Numairy Raḍiyallāhu ‘anhu narrates that we went out with Rasūlullāh Ṣallallāhu ‘alaihi wasallam one night and came upon a man, who humbly persisted in Du‘ā (supplication). Nabī Ṣallallāhu ‘alaihi wasallam stood and listened to his Du‘ā, and then said: He will have his Du‘ā accepted, if he puts a seal to it. One of us asked: By what should he seal it? He replied: By Āmīn! If he indeed seals it with Āmīn, then this guarantees acceptance of Du‘ā. At this, the person who had asked Nabī Ṣallallāhu ‘alaihi wasallam went to the

person who was supplicating, and said: Seal your Du‘ā with Āmīn O so and so! And take the glad tidings (of its acceptance). (Abu Dāwūd)

٢٠٥ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَحِبُّ الْجَوَامِعَ مِنَ الدُّعَاءِ وَيَدْعُ مَا سِوَى ذَلِكَ. رواه أبو داود، باب الدعاء، رقم: ١٤٨٢

205. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that amongst Du‘ā, Rasūlullāh Ṣallallāhu ‘alaihi wasallam liked the most comprehensive and omitted the others. (Abu Dāwūd)

Note: Comprehensive Du‘ā (supplication) either stands for words which are short, but have great depth in meaning, or in which good is asked for in this world, as well as in the next. Or it may mean to include all the believers. For example one of the frequent, comprehensive Du‘ā of Rasūlullāh Ṣallallāhu ‘alaihi wasallam is:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

O our Rabb, provide us with the good of this world, and with the good of the next, and save us from the Punishment of the Fire!

(Badhl-ul- Majhūd)

٢٠٦ - عَنْ ابْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعَنِي أَبِي وَأَنَا أَقُولُ: اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَنَعِيمَهَا وَبَهْجَتَهَا، وَكَذَا وَكَذَا، وَأَعُوذُ بِكَ مِنَ النَّارِ وَسَلْسِلِهَا، وَأَغْلَالِهَا وَكَذَا وَكَذَا، فَقَالَ: يَا بَنِي! إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: سَيَكُونُ قَوْمٌ يَعْتَدُونَ فِي الدُّعَاءِ، فَإِيَّاكَ أَنْ تَكُونَ مِنْهُمْ، إِنَّكَ إِنْ أُعْطِيتَ الْجَنَّةَ أُعْطِيتَهَا وَمَا فِيهَا مِنَ الْخَيْرِ، وَإِنْ أُعْذِتَ مِنَ النَّارِ أُعْذِتَ مِنْهَا وَمَا فِيهَا مِنَ الشَّرِّ. رواه أبو داود، باب الدعاء، رقم: ١٤٨٠

206. The son of Sa‘d Raḍiyallāhu ‘anhu says that my father heard me and I was saying (Du‘ā): O Allāh! I ask You of Paradise, its bounties and of its leisure, and such and such. And I seek refuge from Hell-Fire, its chains, its handcuffs, and such and such. My father said: O my dear son! I have heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Shortly people will exaggerate in their Du‘ā (supplication). Desist from joining them. If indeed you are given Paradise, then you will be given it along with all the good it contains. And if indeed you are protected from Hell, then you are saved from it and from all the evil it contains. (Abu Dāwūd)

٢٠٧- عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِنَّ فِي اللَّيْلِ لَسَاعَةً، لَا يُوَافِقُهَا رَجُلٌ مُسْلِمٌ يَسْأَلُ اللَّهَ خَيْرًا مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ، إِلَّا أَعْطَاهُ إِيَّاهُ، وَذَلِكَ كُلَّ لَيْلَةٍ. رواه مسلم، باب في الليل ساعة مستجاب فيها الدعاء، رقم: ١٧٧٠

207. Jābir Raḍiyallāhu ‘anhu narrates: I heard Nabī Ṣallallāhu ‘alaihi wasallam saying: There is indeed a moment during the night, in which no Muslim asks Allāh for a good of this world and of the Hereafter, but Allāh grants it to him. And this applies to every night. (Muslim)

٢٠٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ يَقُولُ: مَنْ يَدْعُونِي فَاسْتَجِبْ لَهُ؟ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟. رواه البخارى، باب الدعاء والصلاة من آخر الليل، رقم: ١١٤٥

208. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsī said: Our Rabb Tabāraka wa Ta’ālā descends every night to (the lowest) sky of this world, when one-third of the night remains, and He says: Is there anyone to invoke Me in Du‘ā, so that I may accept it? Is there anyone to ask of Me, so that I may grant it to him? Is there anyone to seek My forgiveness, so that I may forgive him? (Bukhārī)

٢٠٩- عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ دَعَا بِهِؤُلَاءِ الْكَلِمَاتِ الْخَمْسِ لَمْ يَسْأَلِ اللَّهَ شَيْئًا إِلَّا أَعْطَاهُ: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. رواه الطبرانی في الكبير والأوسط وإسناده حسن، مجمع الزوائد ٢٤١/١٠

209. Mu‘āwiyah ibne-Abu Sufyān Raḍiyallāhu ‘anhuma narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Whosoever asks Allāh for something with these five phrases, Allāh will grant him that for a certainty:

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

There is none worthy of worship but Allāh, and Allāh is the

Greatest; there is none worthy of worship but Allāh, He is Alone and has no partner; to Him belongs the Kingdom and to Him is due all Praise, and He has power over all the things; there is none worthy of worship but Allāh; There is no might to resist evil and no power to do good except through Allāh.

(Tabarānī, Majma-‘uz-Zawāid)

٢١٠- عَنْ رَبِيعَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: أَلْطُوا بَيَازًا الْجَلَالِ

وَالْإِكْرَامِ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٤٩٩/١

210. Rabī‘ah ibne-‘Āmir Raḍiyallāhu ‘anhu narrates: I heard Nabī Ṣallallāhu ‘alaihi wasallam saying: Persist in your Du‘ā (supplication) with: (O the Owner of Majesty and Splendour!). (Mustadrak Hākim)

٢١١- عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ دَعَا

دُعَاءَ إِلَّا اسْتَفْتَحَهُ بِسُبْحَانَ رَبِّيَ الْعَلِيِّ الْأَعْلَى الْوَهَّابِ. رواه أحمد والطبراني بنحوه، وفيه: عمر بن راشد اليمامي وثقه غير واحد وبقية رجال أحمد رجال الصحيح، مجمع الزوائد ٢٤٠/١٠

211. Salama ibn al-Akwa‘ Aslamī Raḍiyallāhu ‘anhu narrates that I never heard a Du‘ā (supplication) in which Rasūlullāh Ṣallallāhu ‘alaihi wasallam did not commence his supplication with these words
سُبْحَانَ رَبِّيَ الْعَلِيِّ الْأَعْلَى الْوَهَّابِ

Glory be to my Rabb, the Elevated the High, the Most Munificent Bestower.

(Musnad Aḥmad, Ṭabarānī, Majma-‘uz-Zawāid)

٢١٢- عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ سَمِعَ رَجُلًا يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ أَلَّنِي

أَشْهَدُ أَنَّكَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ فَقَالَ: لَقَدْ سَأَلْتَ اللَّهَ بِالْإِسْمِ الَّذِي إِذَا سُئِلَ بِهِ أُعْطِيَ وَإِذَا دُعِيَ بِهِ أُجَابَ. رواه أبو داود، باب

الدعاء، رقم: ١٤٩٣

212. Buraidah Raḍiyallāhu ‘anhu narrates that indeed Rasūlullāh Ṣallallāhu ‘alaihi wasallam heard a person supplicating:

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَلَّنِي أَشْهَدُ أَنَّكَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

O Allāh! I call You and bear witness that You are indeed Allāh, and there is none worthy of worship besides You, the One, Who depends on none, and all others depend on Him, Who begets not, and has not been begotten, and there is none like unto Him.

Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: You have invoked Allāh in Du‘ā with such a name by which whatever is asked for is given, and whatever is supplicated, is accepted. (Abu Dāwūd)

٢١٣- عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ قَالَ: اسْمُ اللَّهِ الْأَعْظَمُ فِي هَاتَيْنِ الْآيَتَيْنِ ﴿وَاللَّهُمَّ إِلَهَ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾ (البقرة: ١٦٣) وَفَاتِحَةِ آلِ عِمْرَانَ ﴿الْمَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾ (آل عمران: ١، ٢). رواه الترمذی وقال: هذا حديث حسن صحيح، باب

فی إيجاب الدعاء بتقديم الحمد والتاء ٠٠٠٠، رقم: ٣٤٧٨

213. Asmā' bint Yazīd Raḍiyallāhu ‘anha narrates that indeed Nabī Ṣallallāhu ‘alaihi wasallam said: Allāh's Greatest Name (*Ism-ul-A‘zam*) is in these two verses:

وَاللَّهُمَّ إِلَهَ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

And your Allāh is One Allāh, there is none worthy of worship but He the Beneficent, the Merciful.

And in the beginning verse of Āle-‘Imrān

الْمَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Allāh it is, besides Whom there is none worthy of worship, the Eternal Living, the Sustainer and Maintainer of all.

(Tirmidhī)

٢١٤- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي حَلَقَةٍ وَرَجُلٌ قَائِمٌ يُصَلِّي، فَلَمَّا رَكَعَ وَسَجَدَ تَشَهَّدَ وَدَعَا فَقَالَ فِي دُعَائِهِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا حَيُّ يَا قَيُّومُ، فَقَالَ النَّبِيُّ ﷺ: لَقَدْ دَعَا بِاسْمِ اللَّهِ الْأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أُعْطِيَ. رواه الحاكم وقال: هذا حديث صحيح على

شرط مسلم ولم يخرجاه ووافقه الذهبي ٥٠٣/١

214. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that we were sitting in a circle with Rasūlullāh Ṣallallāhu ‘alaihi wasallam; a man was offering his Ṣalāt. When he completed his Rukū‘(bowing), Sajdah (prostration), and *Tashahhud* (sitting), he begged in Du‘ā with these words:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا حَيُّ يَا قَيُّوْمُ

O Allāh! I ask You, as all Praise is due only to You and there is none worthy of worship but You, You are the Originator of the heavens and the earth. O the Sustainer of Majesty and Splendour! O the Eternal Living, the Sustainer and Maintainer of all!

Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He has indeed invoked Allāh with Allāh’s Greatest Name (*Ism-ul-A‘zam*). When someone supplicates with these words, it is accepted and whatever is asked for is given. (Mustadrak Ḥākim)

٢١٥ - عَنْ سَعْدِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: هَلْ أَدُلُّكُمْ عَلَى اسْمِ اللَّهِ الْأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أُعْطِيَ، الدَّعْوَةُ الَّتِي دَعَا بِهَا يُونُسُ حَيْثُ نَادَاهُ فِي الظُّلُمَاتِ الثَّلَاثِ، لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! هَلْ كَانَتْ لِيُونُسَ خَاصَّةٌ أَمْ لِلْمُؤْمِنِينَ عَامَّةٌ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: أَلَا تَسْمَعُ قَوْلَ اللَّهِ عَزَّوَجَلَّ ”وَنَجِّنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ“ وَقَالَ رَسُولُ اللَّهِ ﷺ: أَيُّمَا مُسْلِمٍ دَعَا بِهَا فِي مَرَضِهِ أَرْبَعِينَ مَرَّةً فَمَاتَ فِي مَرَضِهِ ذَلِكَ، أُعْطِيَ أَجْرَ شَهِيدٍ وَإِنْ بَرَأَ بَرَأَ وَقَدْ غُفِرَ لَهُ جَمِيعُ ذُنُوبِهِ. رواه الحاكم ووافقه الذهبي ٥٠٦/١

215. Sa'd ibne-Malik Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Should I not inform you of Allāh’s ‘Greatest Name’ (*Ism-ul-Aa‘zam*) when Du‘ā, is invoked with it, is accepted, and what is asked for with it is given? This is the supplication through which Yūnus ‘Alaihissalām called (Allāh) from within three darknesses. This is as under:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

There is none worthy of worship but You, Glory be to You, indeed, I have been of the wrong doers

A man asked: O Rasūlallāh! Is this Du‘ā special for Yūnus ‘Alaihissalām or for all the believers? Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Have you not heard the words of Allāh ‘Azza wa Jall?

وَنَجِّنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ

And We delivered Yūnus of his distress, thus We grant deliverance to all believers.

Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When any Muslim makes Du‘ā with these words during his illness forty times and then, if he dies of that disease, he is granted the reward of a martyr. And if he recovers from that disease, then all his sins are forgiven. (Mustadrak Ḥākim)

٢١٦- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: خَمْسُ دَعَوَاتٍ يُسْتَجَابُ لِهِنَّ: دَعْوَةُ الْمَظْلُومِ حِينَ يَسْتَنْصِرُ، وَدَعْوَةُ الْحَاجِّ حِينَ يَصْذُرُ، وَدَعْوَةُ الْمُجَاهِدِ حِينَ يَقْفُلُ، وَدَعْوَةُ الْمَرِيضِ حِينَ يَبْرَأُ، وَدَعْوَةُ الْأَخِ لِأَخِيهِ -بِظَهْرِ الْغَيْبِ- ثُمَّ قَالَ: وَأَسْرَعُ هَذِهِ الدَّعَوَاتِ إِجَابَةً دَعْوَةُ الْأَخِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ. رواه البيهقي في شعب الإيمان ٤٦/٢

216. ‘Abdullāh ibne ‘Abbās Raḍiyallāhu ‘anhuma narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Five kinds of Du‘ās (invocations), are accepted: The Du‘ā of an oppressed when he asks for help, Allāh helps him; the Du‘ā of the Pilgrim until he returns; and the Du‘ā of a *MuJāhid* till he returns; and the Du‘ā of a sick person until he recovers; and the Du‘ā of his brother for a brother in his absence. He then said: The quickest answering Du‘ā among these is the Du‘ā of a brother for his brother in his absence. (Baihaqī)

٢١٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٍ لَا شَكَّ فِيهِنَّ: دَعْوَةُ الْوَالِدِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الْمَظْلُومِ. رواه أبو داود، باب الدعاء بظهر الغيب، رقم: ١٥٣٦

217. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Three Du‘ās are surely answered, of which there is no doubt: Du‘ā of a father, Du‘ā of a traveller, and Du‘ā of an oppressed. (Abu Dāwūd)

٢١٨- عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَأَنْ أَقْعَدَ أَذْكَرُ اللَّهَ، وَأَكْبَرُهُ، وَأُحْمَدُهُ، وَأُسَبِّحُهُ، وَأَهْلِلُهُ حَتَّى تَطْلُعَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ رَقَبَتَيْنِ أَوْ أَكْثَرَ مِنْ وَلَدِ إِسْمَاعِيلَ، وَمِنْ بَعْدِ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ أَرْبَعَ رِقَابٍ مِنْ وَلَدِ إِسْمَاعِيلَ. رواه أحمد ٢٥٥/٥

218. Abu Umāmah Raḍiyallāhu 'anhu narrates that indeed Rasūlullāh Ṣallallāhu 'alaihi wasallam said: My sitting after *Ṣalā-tul-Fajr*, in remembering Allāh, by extolling Him, praising Him, glorifying Him, and testifying His Oneness until the sun rises, is dearer to me than the freeing of two or more slaves from amongst the descendents of Ismā'īl 'Alaihissalām. And, similarly, after *Ṣalā-tul-Asr* until the setting of the sun, (engagement of deeds mentioned above) is dearer to me than the freeing of four slaves from amongst the descendents of Ismā'īl 'Alaihissalām. (Musnad Aḥmad)

٢١٩- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ بَاتَ طَاهِرًا، بَاتَ فِي شِعَارِهِ مَلَكٌ، فَلَمْ يَسْتَيْقِظْ إِلَّا قَالَ الْمَلَكُ: اللَّهُمَّ اغْفِرْ لِعَبْدِكَ فُلَانٍ، فَإِنَّهُ بَاتَ طَاهِرًا. رواه ابن

حبان، قال المحقق: إسناده حسن ٣٢٨/٣

219. Ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who sleeps at night, duly purified (by performing Wuḍū), an angel spends the night, attached to his body. When he gets up from the sleep the Angel supplicates: O Allāh! Forgive Your Slave, so and so, as he slept duly purified. (Ibne-Hibbān)

٢٢٠- عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ مُسْلِمٍ يَبِيتُ عَلَى ذِكْرِ طَاهِرًا فَيَتَعَارَّ مِنَ اللَّيْلِ فَيَسْأَلُ اللَّهَ خَيْرًا مِنَ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ إِيَّاهُ. رواه أبو داود، باب في النوم على طهارة، رقم: ٥٠٤٢

220. Mu'ādh ibne-Jabal Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: There is not a Muslim who goes to bed remembering Allah in a state of purity (after having performed Wuḍū), wakes up during the night, then asks Allāh to provide him with the good of this world and that of the Hereafter, except that Allāh will grant that to him. (Abu Dāwūd)

٢٢١- عَنْ عَمْرِو بْنِ عَبَسَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ لِي رَسُولُ اللَّهِ ﷺ: إِنَّ أَقْرَبَ مَا يَكُونُ الرَّبُّ مِنَ الْعَبْدِ جَوْفُ اللَّيْلِ الْآخِرِ، فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ مِمَّنْ يَذْكُرُ اللَّهَ فِي تِلْكَ السَّاعَةِ فَكُنْ. رواه

الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ٣٠٩/١

221. 'Amr ibne-'Abasah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam told me: Indeed, the closest the Rabb

comes to His slave, is in the last part of the night; if you can remember Allāh at that time, then do so. (Mustadrak Ḥākim)

٢٢٢ - عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ نَامَ عَنْ حِزْبِهِ، أَوْ عَنْ شَيْءٍ مِنْهُ، فَقَرَأَهُ فِيمَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ، كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ. رواه

مسلم، باب جامع صلوة الليل، ٠٠٠٠، رقم: ١٧٤٥

222. 'Umar ibn al-Khaṭṭāb Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who falls asleep at night and fails to recite his usual portion of the Qur'ān, or part of it, and he recites it between *Ṣalā-tul-Fajr* and *Ṣalā-tuz-Zuhr*, it will be recorded for him as though he had recited it during the night. (Muslim)

٢٢٣ - عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَالَ إِذَا أَصْبَحَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، عَشْرَ مَرَّاتٍ، كُتِبَ لَهُ بِهِنَّ عَشْرُ حَسَنَاتٍ، وَمُحِي بِهِنَّ عَنْهُ عَشْرُ سَيِّئَاتٍ، وَرُفِعَ لَهُ بِهِنَّ عَشْرُ دَرَجَاتٍ، وَكُنَّ لَهُ عَدْلُ عِتَاقَةِ أَرْبَعِ رِقَابٍ، وَكُنَّ لَهُ حَرَسًا مِنَ الشَّيْطَانِ حَتَّى يُمْسِيَ، وَمَنْ قَالَ هُنَّ إِذَا صَلَّى الْمَغْرِبَ ذُبُرَ صَلَاتِهِ فَمِثْلُ ذَلِكَ حَتَّى يُصْبِحَ. رواه ابن حبان، قال المحقق: سنده حسن ٣٦٩/٥

223. Abu Ayyūb Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If anyone says (following words) in the morning ten times; ten good deeds will be recorded for him, ten evil deeds erased, and ten degrees elevated in rank, and he will earn a reward equal to the setting free of four slaves. And he will be protected from Shaiṭān until the evening. And he who says these words after offering *Ṣalā-tul-Maghrib*, he shall have all like these (rewards) until it dawns.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

There is none worthy of worship but Allāh, (Who is) Alone without any partner, to Him belongs the Kingdom, to Him is due all the Praise, and He has Power over all things.

(Ibne-Hibbān)

٢٢٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَالَ حِينَ يُصْبِحُ وَحِينَ يُمْسِي: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِائَةَ مَرَّةٍ، لَمْ يَأْتِ أَحَدٌ يَوْمَ الْقِيَامَةِ بِأَفْضَلٍ مِمَّا جَاءَ بِهِ، إِلَّا أَحَدًا قَالَ

مِثْلَ مَا قَالَ، أَوْ زَادَ عَلَيْهِ. رواه مسلم، باب فضل التمسح والتسبيح والدعاء، رقم: ٦٨٤٣ وعند أبي داود:

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ باب ما يقول إذا أصبح، رقم: ٥٠٩١

224. Abu Hurairah Raḍiyallāhu ‘anhū narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who says hundred times in the morning and in the evening, سُبْحَانَ اللَّهِ وَبِحَمْدِهِ (Glory be to Allāh and Praise be to Him). None will come, on the Day of Resurrection, with anything more excellent, except he who has said said the same or more than that. (Muslim)

In another narration, the following words are mentioned:

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ

Glory be to Allāh, Who is above all faults the Incomparably Great, and Praise be to Him.

(Muslim, Abu Dāwūd)

٢٢٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: مَنْ قَالَ إِذَا أَصْبَحَ مِائَةَ مَرَّةٍ، وَإِذَا أَمْسَى مِائَةَ مَرَّةٍ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ غُفِرَتْ ذُنُوبُهُ، وَإِنْ كَانَتْ أَكْثَرَ مِنْ زَبَدِ الْبَحْرِ. رواه

الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ٥١٨/١

225. Abu Hurairah Raḍiyallāhu ‘anhū narrates: I heard Nabī Ṣallallāhu ‘alaihi wasallam saying: He who says in the morning, a hundred times and in the evening a hundred times: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ (Glory be to Allāh Who is above all faults and praise be to Him) his sins are forgiven, even if they are greater than the foam of the ocean. (Mustadrak Ḥākim)

٢٢٦- عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ قَالَ إِذَا أَصْبَحَ وَإِذَا أَمْسَى: رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا، إِلَّا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرْضِيَهُ. رواه أبو داود، باب ما يقول إذا أصبح، رقم: ٥٠٧٢ وعند أحمد: أَنَّهُ يَقُولُ ذَلِكَ ثَلَاثَ مَرَّاتٍ حِينَ

يُمْسِي وَحِينَ يُصْبِحُ ٣٣٧/٤

226. One of the companions of Nabī Ṣallallāhu ‘alaihi wasallam narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who says in the morning and evening (the following words), it will be his right upon Allāh to please him:

رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا

We are pleased with Allāh as Rabb, and with Islām as a religion, and with Muḥammad as a Messenger.

(Abu Dāwūd)

In another narration, this Dhikr is required to be repeated three times in the evening and morning. (Musnad Aḥmad)

٢٢٧- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى عَلَىَّ حِينَ يُصْبِحُ عَشْرًا، وَحِينَ يُمَسِي عَشْرًا أَذْرَكَتُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ. رواه الطبراني بإسنادين وإسناد أحدهما جيد، ورجاله وثقوا، مجمع الزوائد ١٠٠/١٦٣

227. Abu Dardā' Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who invokes blessings on me, ten times in the morning and ten times in the evening, will obtain my intercession on the Day of Resurrection. (Tabarānī, Majma-'uz-Zawā'id)

٢٢٨- عَنِ الْحَسَنِ رَحِمَهُ اللَّهُ قَالَ: قَالَ سَمُرَةُ بْنُ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ: أَلَا أُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ مَرَارًا وَمِنْ أَبِي بَكْرٍ مَرَارًا وَمِنْ عُمَرَ مَرَارًا، قُلْتُ: بَلَى، قَالَ: مَنْ قَالَ إِذَا أَصْبَحَ وَإِذَا أَمْسَى: اللَّهُمَّ أَنْتَ خَلَقْتَنِي، وَأَنْتَ تَهْدِينِي، وَأَنْتَ تُطْعِمُنِي، وَأَنْتَ تَسْقِينِي، وَأَنْتَ تُمِيتُنِي، وَأَنْتَ تُحْيِينِي لَمْ يَسْأَلِ اللَّهَ شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ، قَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: كَانَ مُوسَى عَلَيْهِ السَّلَامُ يَدْعُو بِهِنَّ فِي كُلِّ يَوْمٍ سَبْعَ مَرَارٍ، فَلَا يَسْأَلُ اللَّهَ شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ. رواه الطبراني في الأوسط بإسناد حسن، مجمع الزوائد ١٠٠/١٦٠

228. Ḥasan Raḥimahullāhu narrates that Samurah ibne-Jundub Raḍiyallāhu 'anhu said: Shall I not narrate to you a ḥadīth, which I have heard from Rasūlullāh Ṣallallāhu 'alaihi wasallam several times, and several times from Abu Bakr and several times from 'Umar Raḍiyallāhu 'anhuma? I said: Yes, do tell us! Samurah said: He who says in the morning and in the evening (the following words) and asks Allāh for something with these words, will surely be given what he asked for:

اللَّهُمَّ أَنْتَ خَلَقْتَنِي، وَأَنْتَ تَهْدِينِي، وَأَنْتَ تُطْعِمُنِي، وَأَنْتَ تَسْقِينِي، وَأَنْتَ تُمِيتُنِي، وَأَنْتَ تُحْيِينِي

O Allāh, You have created me, and You guide me, and You feed me, and You give me to drink, and You cause me to die, and You will resurrect me.

'Abdullah ibne-Salām says: Mūsā 'Alaihis Salām used to invoke Du'ā with these words every day seven times; and he did not ask for anything from Allāh but that it would be granted to him. (Tabarānī, Majma'-uz-Zawāid)

٢٢٩- عَنْ عَبْدِ اللَّهِ بْنِ غَنَامٍ الْبَيَاضِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَالَ حِينَ يُصْبِحُ: اللَّهُمَّ! مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ فَمِنْكَ وَحَدِّكَ، لَا شَرِيكَ لَكَ، فَלَكَ الْحَمْدُ وَلَكَ الشُّكْرُ، فَقَدْ أَدَّى شُكْرَ يَوْمِهِ، وَمَنْ قَالَ مِثْلَ ذَلِكَ حِينَ يُمْسِي فَقَدْ أَدَّى شُكْرَ لَيْلَتِهِ. . رواه أبو داود، باب ما يقول إذا أصبح، رقم: ٥٠٧٣. وفي رواية للنسائي بزيادة: أَوْ بِأَحَدٍ مِنْ خَلْقِكَ بِدُونِ ذِكْرِ الْمَسَاءِ فِي عَمَلِ الْيَوْمِ وَاللَّيْلَةِ، رقم: ٧.

229. 'Abdullāh ibne-Ghanam Bayādī Raḍiyallāhu 'anhu narrates that indeed Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who says this Du'ā (as follows) in the morning, verily, he will have expressed a complete thanksgiving for all the bounties of that day; and he who says the same in the evening, will have expressed a complete thanksgiving for all the bounties of that night:

اللَّهُمَّ! مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ فَمِنْكَ وَحَدِّكَ، لَا شَرِيكَ لَكَ، فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ

O Allah! This morning whatever favour or goodness has come to me, or to any of Your creations has indeed, come from You Alone, You have no partner, and to You be all the Praises, and all thanksgiving.

(Abu Dāwūd, Amalul Yaumi wal Lailah by Nasaf)

Note: For evening the same Duā by changing أَصْبَحَ to يُمْسِي

٢٣٠- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَالَ حِينَ يُصْبِحُ أَوْ يُمْسِي: اللَّهُمَّ إِنِّي أَصْبَحْتُ أَوْ شَهِدْتُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ، وَجَمِيعَ خَلْقِكَ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ، أَعْتَقَ اللَّهُ رُبْعَهُ مِنَ النَّارِ، فَمَنْ قَالَهَا مَرَّتَيْنِ أَعْتَقَ اللَّهُ نِصْفَهُ، وَمَنْ قَالَهَا ثَلَاثًا، أَعْتَقَ اللَّهُ ثَلَاثَةَ أَرْبَاعِهِ، فَإِنْ قَالَهَا أَرْبَعًا أَعْتَقَهُ اللَّهُ مِنَ النَّارِ. رواه أبو داود، باب ما يقول إذا أصبح، رقم: ٥٠٦٩.

230. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that indeed Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who says (following words) once in the morning or in the evening, then Allāh frees a

quarter of him from the Fire. And he who says this twice, Allāh frees half of him from the Fire. And he who says this thrice, Allāh frees three-fourth of him from the Fire. And he who says this four times, Allāh frees him totally from the Fire:

اللَّهُمَّ إِنِّي أَصْبَحْتُ أَشْهَدُكَ، وَأُشْهَدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ، وَجَمِيعَ خَلْقِكَ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ

O Allāh! Verily as I begin the morning, I make You witness, and make the bearers of Your Throne and Your angels and all of Your creation witnesses, that verily You are Allāh, and none is worthy of worship but You, and verily that Muḥammad is Your slave and Messenger.

(Abu Dāwūd)

٢٣١- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ لِفَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا: مَا يَمْنَعُكَ أَنْ تَسْمَعَنِي مَا أَوْصِيكَ بِهِ أَنْ تَقُولِي إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتِ: يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيثُ أَصْلِحْ لِي شَأْنِي كُلَّهُ وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ. رواه الحاكم وقال: هذا حديث صحيح على شرط الشيخين ولم يخرجاه ووافقه الذهبي ٥٤٥/١

231. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said to Fātima Raḍiyallāhu ‘anhā that there should not be anything which may stop you from listening to my advice. Say this Du‘ā in the morning and in the evening:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيثُ أَصْلِحْ لِي شَأْنِي كُلَّهُ وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ

O Eternal Living and Sustainer and Maintainer of all! I beseech You in the name of Your Mercy; improve all my affairs, and do not leave me to my desires; even for the blinking of an eye.

(Mustadrak Ḥākīm)

٢٣٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! مَا لَقِيتُ مِنْ عَقْرِبٍ لَدَغْتَنِي الْبَارِحَةَ! قَالَ: أَمَا لَوْ قُلْتَ حِينَ أَمْسَيْتِ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ تَضُرَّكَ. رواه مسلم، باب في التعوذ من سوء القضاء، ٠٠٠٠، رقم: ٦٨٨٠

232. Abu Hurairah Raḍiyallāhu ‘anhu narrates that a person came to Nabī Ṣallallāhu ‘alaihi wasallam and said: O Rasūlallāh! A scorpion stung me last night. He replied: If you had said in the evening (the following words), it would have not harmed you:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I seek refuge in Allāh’s all Perfect Words, for protection from the evil of all that He has created.

(Muslim)

Note: According to some Scholars, by the Perfect Words of Allāh is meant the Qur’ān. (Mirqāt-ul-Mafātih)

٢٣٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَالَ حِينَ يُمَسِّي ثَلَاثَ مَرَّاتٍ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ حُمَةٌ تِلْكَ اللَّيْلَةَ. قَالَ سُهَيْلٌ رَحِمَهُ اللَّهُ: فَكَانَ أَهْلُنَا تَعَلَّمُوهَا فَكَانُوا يَقُولُونَهَا كُلَّ لَيْلَةٍ فَلَدِغَتْ جَارِيَةٌ مِنْهُمْ فَلَمْ تَجِدْ لَهَا وَجَعًا. رواه الترمذی وقال: هذا حديث حسن، باب دعاء أعوذ بكلمات الله التامات ٠٠٠٠، رقم: ٣٦٠٤

233. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who says this three times (as follows) in the evening, no poison will harm him that night:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I seek refuge in Allāh’s all Perfect Words, for protection from the evil of all that He has created.

Suhail Raḥimahullāhu says: My family had memorized these words, and used to say them every night. A little girl was stung, but she did not feel any pain. (Tirmidhi)

٢٣٤- عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَالَ حِينَ يُصْبِحُ ثَلَاثَ مَرَّاتٍ: أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَقَرَأَ ثَلَاثَ آيَاتٍ مِنْ آخِرِ سُورَةِ الْحَشْرِ وَكَلَّمَ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُصَلُّونَ عَلَيْهِ حَتَّى يُمَسِّي وَإِنْ مَاتَ فِي ذَلِكَ الْيَوْمِ مَاتَ شَهِيدًا، وَمَنْ قَالَهَا حِينَ يُمَسِّي كَانَ يَتِلْكَ الْمُنْتَزِلَةَ. رواه الترمذی وقال: هذا حديث حسن غريب، باب في فضل قراءة آخر سورة الحشر، رقم: ٢٩٢٢

234. Ma‘qal ibne-Yasār Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who says (following words) in the morning three times, and then recites the last three verses of *Sūrah Al-Hashr*, Allāh will appoint seventy thousand angels for him, who will continue to invoke blessings on him till the evening; and if he were to die that day, he would die as a martyr. And the one who recites them in the evening, he would be in the same rank.

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge in Allāh the most Hearer and the Knower, from Shaiṭān the accursed.

(Tirmidhī)

The last three verses of *Sūrah Al-Ḥashr* are in chapter 59:22-24 of the Qur'ān.

٢٣٥ - عَنْ عُثْمَانَ يَعْنِي ابْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ قَالَ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ ثَلَاثَ مَرَّاتٍ، لَمْ تَصِبْهُ فَجَاءَةٌ بَلَاءٌ حَتَّى يُصْبِحَ، وَمَنْ قَالَهَا حِينَ يُصْبِحُ ثَلَاثَ مَرَّاتٍ لَمْ تَصِبْهُ فَجَاءَةٌ بَلَاءٌ حَتَّى يُمَسِيَ. رواه أبو داود، باب ما يقول إذا أصبح، رقم: ٥٠٨٨

235. 'Uthmān ibne-'Affān Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He who says the following words three times in the evening, then no sudden calamity will befall him till the morning. And he who says these words in the morning three times, no sudden calamity will befall him till the evening. These words are as follows:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

In the name of Allāh, with Whose Name nothing can harm in the earth, or in the heavens, and He is the Hearer and Knower (of all things).

(Abu Dāwūd)

٢٣٦ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَنْ قَالَ إِذَا أَصْبَحَ وَإِذَا أَمْسَى: حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ سَبْعَ مَرَّاتٍ، كَفَاهُ اللَّهُ مَا أَمَّهُ، صَادِقًا كَانَ بِهَا أَوْ كَاذِبًا. رواه أبو داود، باب ما يقول إذا أصبح، رقم: ٥٠٨١

236. Abu Dardā' Raḍiyallāhu 'anhu narrates that he who says (following words) seven times in the morning and in the evening, Allāh will suffice him for all that is of worry and concern to him, regardless of whether he believes in the virtues of these words or not.

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Allāh is sufficient for me, none is worthy of worship but He, and upon Him do I vest my trust, and He is the Rabb of the tremendous 'Arsh (Throne of Allāh).

(Abu Dāwūd)

٢٣٧- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَدْعُ هَؤُلَاءِ الدَّعَوَاتِ حِينَ يُمَسِّي وَحِينَ يُصْبِحُ:

"اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ. اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي". رواه أبو داود، باب ما يقول إذا أصبح، رقم: ٥٠٧٤.

237. Ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam never gave up saying these words in the morning, and evening:

اللَّهُمَّ! إِنِّي أَسْأَلُكَ أَغْتَالَ مِنْ تَحْتِي

O Allāh! I ask You for comfort and ease in this world, and in the Hereafter. O Allāh! I ask Your forgiveness and security in my Deen (religion), in my worldly affairs, and in my family, and in my wealth. O Allāh! Veil my faults, and grant me peace against fear. O Allāh! Protect me from the front, the rear, the right, the left, and from above; and I seek refuge in Your Magnificence, lest I be destroyed suddenly from beneath.

(Abu Dāwūd)

٢٣٨- عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: سَيِّدُ الْإِسْتِغْفَارِ أَنْ يَقُولَ:

"اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ"،

قَالَ: وَمَنْ قَالَهَا مِنَ النَّهَارِ مُوقِنًا بِهَا فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمَسِّيَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ، وَمَنْ قَالَهَا مِنَ اللَّيْلِ، وَهُوَ مُوقِنٌ بِهَا، فَمَاتَ قَبْلَ أَنْ يُصْبِحَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ. رواه البخاري، باب أفضل

الإستغفار، رقم: ٦٣٠٦

238. Shaddād ibne-Aws Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: The *Sayyad ul Istighfār* (chief phrase for asking forgiveness), is to say:

اللَّهُمَّ أَنْتَ رَبِّي إِلَّا أَنْتَ

O Allāh! You are my Rabb, none is worthy of worship but

You, You have created me and I am Your slave, and hold to Your Covenant and Promise as much as I can. I seek refuge in You from the evil of what I have done. I acknowledge Your Favours; and confess my sins. Forgive me, as because none but You can forgive sins.

Rasūlullāh Ṣallallāhu ‘alaihi wasallam then said: He who says these words during the day with belief and died that day before the evening he would be amongst the dwellers of Paradise. He who says these words during the night with belief and dies before the morning, he will be amongst the dwellers of Paradise. (Bukhārī)

٢٣٩- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: مَنْ قَالَ حِينَ يُصْبِحُ "فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ" إِلَى "وَكَذَلِكَ تُخْرَجُونَ" (الروم: ١٧-١٩)، أَذْرَكَ مَا فَاتَهُ فِي يَوْمِهِ ذَلِكَ. وَمَنْ قَالَ هُنَّ حِينَ يُمَسِّي أَذْرَكَ مَا فَاتَهُ فِي لَيْلَتِهِ. رواه أبو داود، باب ما يقول إذا أصبح، رقم: ٥٠٧٦

239. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that indeed Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites (following verses) in the morning, will get that day the reward of which he had missed (of his usual routine of Dhikr voluntarily); and he who recites these verses in the evening, will get that night the reward of which he had missed (of his usual routine of Dhikr and worship):

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ﴿١٩﴾ وَكَذَلِكَ تُخْرَجُونَ ﴿٢٠﴾

So Glorify Allāh in the evening, and in the morning. For unto Him is the Praise in the heavens, and in the earth, and at the sun's decline, and in the noon day, He brings forth the living from the dead and He brings forth the dead from the living; and He revives the earth after its death; thus shall you be brought forth from the earth, (on the Day of Resurrection).

(Abu Dāwūd)

٢٤٠- عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا وَلَجَ الرَّجُلُ بَيْتَهُ فَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْمَخْرَجِ، بِسْمِ اللَّهِ وَلَعَنَّا، وَبِسْمِ اللَّهِ خَرَجْنَا،

وَعَلَى اللَّهِ رَبَّنَا تَوَكَّلْنَا، ثُمَّ لَيْسَلَمْ عَلَى أَهْلِهِ. رواه أبو داود، باب ما يقول الرجل إذا دخل بيته، رقم: ٥٠٩٦

240. Abu Mālik Al-'Ash'arī Raḍiyallāhu 'anhū narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When a person enters into his house he should say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْمَخْرَجِ، بِسْمِ اللَّهِ وَلَجْنَا، وَبِسْمِ اللَّهِ خَرَجْنَا، وَعَلَى اللَّهِ رَبَّنَا تَوَكَّلْنَا

O Allāh! I ask You for a blessed entering and a blessed leaving (of my house). In the name of Allāh we are entering, and in the name of Allāh we are coming out; and in Allāh, our Rabb, we trust.

Then he should say Assalamu'alaikum to his family. (Abu Dāwūd)

٢٤١ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ، فَذَكَرَ اللَّهَ عَزَّ وَجَلَّ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ قَالَ الشَّيْطَانُ: لَا مَيِّتَ لَكُمْ وَلَا عِشَاءَ وَإِذَا دَخَلَ فَلَمْ يَذْكُرِ اللَّهَ عِنْدَ دُخُولِهِ، قَالَ الشَّيْطَانُ: أَذْرَكْتُمُ الْمَيِّتَ، وَإِذَا لَمْ يَذْكُرِ اللَّهَ عِنْدَ طَعَامِهِ، قَالَ: أَذْرَكْتُمُ الْمَيِّتَ وَالْعِشَاءَ. رواه مسلم، باب آداب الطعام والشراب وأحكامهما، رقم: ٥٢٦٢

241. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhuma narrates: Indeed I heard Nabī Ṣallallāhu 'alaihi wasallam saying: When a person enters his house and mentions Allāh 'Azza wa Jall at entering and on eating, Shaiṭān says (to his mates): There is no place here for you to spend the night, and no evening meals. And when he enters without mentioning Allāh's name, then at his entering, Shaiṭān says (to his mates): You have found a place to spend the night. And when he does not mention Allāh's name at eating, Shaiṭān says (to his mates): You have found a place to spend the night, and evening meals. (Muslim)

٢٤٢ - عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا خَرَجَ رَسُولُ اللَّهِ ﷺ مِنْ بَيْتِي قَطُّ إِلَّا رَفَعَ طَرَفَهُ إِلَى السَّمَاءِ فَقَالَ: اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أَضَلَّ أَوْ أَزِلَّ أَوْ أُزِلَّ أَوْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ. رواه أبو داود، باب ما يقول إذا خرج من بيته، رقم: ٥٠٩٤

242. Umme Salamah Raḍiyallāhu 'anha narrates that never did Rasūlullāh Ṣallallāhu 'alaihi wasallam leave my house, except that looking towards the sky, he said:

اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أَضَلَّ أَوْ أَزِلَّ أَوْ أَزَلَ أَوْ أَظْلِمَ أَوْ أَظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ

O Allāh! I seek refuge in You that I may go astray, or be caused to go astray, or slip (from the straight path) or be made to slip (from the straight path), or indulge in excesses, or be made to indulge in excesses, or that I may ill-treat in ignorance, or be ill-treated in ignorance.

(Abu Dāwūd)

٢٤٣- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَالَ يَعْنِي إِذَا خَرَجَ مِنْ

بَيْتِهِ: بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ يُقَالُ لَهُ: كُفِّتَ وَوُقِيتَ وَتَشَحَّى عَنْهُ الشَّيْطَانُ. رواه الترمذی وقال: هذا حديث حسن صحيح غريب، باب ما جاء ما يقول الرجل إذا خرج من بيته،

رقم: ٣٤٢٦ وأبو داود وفيه يُقَالُ حِينَئِذٍ: هُدِيتَ وَكُفِّتَ وَوُقِيتَ فَتَشَحَّى لَهُ الشَّيَاطِينُ، فَيَقُولُ

شَيْطَانٌ آخَرُ: كَيْفَ لَكَ بِرَجُلٍ قَدْ هُدِيَ وَكُفِّي وَوُقِيَ. باب ما يقول إذا خرج من بيته، رقم: ٥٠٩٥

243. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who says (the following words) at the time of going out of his house, it is said to him (by the angels): Your needs are sufficed for (the day), and you are protected. And Shaiṭān goes away from him:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

In the name of Allāh, in Allāh I vest my trust, there is no might to resist evil or to do good except through Allāh.

(Tirmidhi)

It is narrated in another narration, the angel says: You are guided, and you are sufficed for the day, and you are protected. So the devils move away from him, one devil tells another: How can you overpower this man, who has been guided, sufficed for, and protected. (Abu Dāwūd)

٢٤٤- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: لَا إِلَهَ إِلَّا اللَّهُ

الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ

وَرَبُّ الْعَرْشِ الْكَرِيمِ. رواه البخارى، باب الدعاء عند الكرب، رقم: ٦٣٤٦

244. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that indeed Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a state of distress used to say:

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ

There is none worthy of worship except Allāh, incomparably Great, the Clement; there is none worthy of worship except Allāh, the Rabb of the tremendous ‘Arsh (Throne of Allāh); there is none worthy of worship except Allāh, the Rabb of the skies, the Rabb of the earth and the Rabb of the tremendous ‘Arsh (Throne).

(Bukhārī)

٢٤٥- عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: دَعَوَاتُ الْمَكْرُوبِ: اللَّهُمَّ رَحْمَتَكَ أَرْجُو، فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ. رواه

أبو داود، باب ما يقول إذا أصبح، رقم: ٥٠٩٠

245. Abu Bakrah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The supplications of the distressed is:

اللَّهُمَّ رَحْمَتَكَ أَرْجُو، فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ

O Allāh! Your Mercy is what I hope for. Do not abandon me to my desires, even to the blinking of an eye, and put all my affairs in order for me; none is worthy of worship but You.

(Abu Dāwūd)

٢٤٦- عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ عَبْدٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ أَجْرُنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا إِلَّا أَجَرَهُ اللَّهُ فِي مُصِيبَتِهِ، وَأَخْلَفَ لَهُ خَيْرًا مِنْهَا. قَالَتْ: فَلَمَّا تَوَقَّيْتُ أَبَا سَلَمَةَ رَضِيَ اللَّهُ عَنْهُ، قُلْتُ كَمَا أَمَرَنِي رَسُولُ اللَّهِ ﷺ، فَأَخْلَفَ اللَّهُ لِي خَيْرًا مِنْهُ، رَسُولُ اللَّهِ ﷺ. رواه مسلم، باب ما

يقال عند المصيبة، رقم: ٢١٢٧

246. Umme-Salamah Raḍiyallāhu ‘anha, the wife of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Never a slave of Allāh, afflicted with a calamity, who says (the following words), except that Allāh will grant him for his calamity better than that:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ أَجْرُنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا

Verily unto Allāh we belong, and unto Him shall we return. O

Allāh! Reward me in my calamity, and grant me from it something better than that.

She said: When Abu Salamah Raḍiyallāhu 'anhū died, I supplicated as Rasūlullāh Ṣallallāhu 'alaihi wasallam had ordered me; so Allāh then granted me Rasūlullāh Ṣallallāhu 'alaihi wasallam (as a husband), better than him. (Muslim)

٢٤٧ - عَنْ سُلَيْمَانَ بْنِ صُرَدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ (فِي رَجُلٍ غَضِبَ عَلَى رَجُلٍ آخَرَ) لَوْ قَالَ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ، ذَهَبَ عَنْهُ مَا يَجِدُ. (وهو بعض الحديث) رواه البخاري، باب قصة إبليس وجنوده، رقم: ٣٢٨٢

247. Sulaimān ibne-Ṣurad Raḍiyallāhu 'anhū narrates that Nabī Ṣallallāhu 'alaihi wasallam said (about a person who was showing anger at another person): If this person would have said these words, the anger would have gone from him.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ

I seek refuge in Allāh from the Shaiṭān,

(Bukhārī)

٢٤٨ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ نَزَلَتْ بِهِ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدِّ فَاقَتُهُ، وَمَنْ نَزَلَتْ بِهِ فَاقَةٌ فَأَنْزَلَهَا بِاللَّهِ فَيُوشِكُ اللَّهُ لَهُ بِرِزْقٍ عَاجِلٍ أَوْ آجِلٍ. رواه الترمذی وقال: هذا حديث حسن صحيح غريب، باب ما جاء في الهم في الدنيا وحبها، رقم: ٢٣٢٦

248. 'Abdullah ibne-Mas'ūd Raḍiyallāhu 'anhū narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who is afflicted by hunger, and he begs people, this will not remove his hunger. And he who is afflicted by hunger, and he begs Allāh, Allāh shall provide him the means of his subsistence, reaching him sooner or later. (Tirmidhī)

٢٤٩ - عَنْ أَبِي وَائِلٍ رَحِمَهُ اللَّهُ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ مَكَاتِبًا جَاءَهُ فَقَالَ: إِنِّي قَدْ عَجِزْتُ عَنْ كِتَابَتِي فَأَعَنِّي، قَالَ: أَلَا أَعْلَمُكَ كَلِمَاتٍ عَلَّمَنِيهِنَّ رَسُولُ اللَّهِ ﷺ؟ لَوْ كَانَ عَلَيْكَ مِثْلُ جَبَلٍ صَبِيرٍ دَيْنًا آدَاهُ اللَّهُ عَنْكَ. قَالَ: قُلِ اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ. رواه الترمذی وقال: هذا حديث حسن غريب، أحاديث شتى من أبواب الدعوات، رقم: ٣٥٦٣

249. Abu Vāil Raḥimahullāhu narrates that a *Mukātab* (slave) came to 'Alī Raḍiyallāhu 'anhū and said: I am unable to pay the agreed

amount within the agreed period (to get myself freed from slavery), so help me. ‘Alī Raḍiyallāhu ‘anhu told him: Should I not teach you those words, which Rasūlullāh Ṣallallāhu ‘alaihi wasallam taught me? If you are in a debt equivalent to Mount *Seer* (of Yemen), Allāh will discharge that debt for you. Say this:

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

O Allāh, suffice for me Your lawful sustenance, saving me from the unlawful; and by Your Grace, free me from all, except Yourself.

(Tirmidhī)

Note: *Mukātab* means a slave for whose liberty, a certain quantum of anything is agreed upon and when he pays that, he gets free.

٢٥٠- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمِ الْمَسْجِدِ فَإِذَا هُوَ بِرَجُلٍ مِنَ الْأَنْصَارِ يُقَالُ لَهُ أَبُو أُمَامَةَ، فَقَالَ: يَا أَبَا أُمَامَةَ! مَا لِي أَرَاكَ جَالِسًا فِي الْمَسْجِدِ فِي غَيْرِ وَقْتِ الصَّلَاةِ؟ قَالَ: هُمُومٌ لَزِمَتْنِي وَذُيُونٌ يَا رَسُولَ اللَّهِ! قَالَ: أَفَلَا أَعْلَمُكَ كَلَامًا إِذَا قُلْتُهُ أَذْهَبَ اللَّهُ هَمَّكَ وَقَضَى عَنْكَ دَيْنَكَ؟ قَالَ: قُلْتُ: بَلَى، يَا رَسُولَ اللَّهِ! قَالَ: قُلْ إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ، قَالَ: فَفَعَلْتُ ذَلِكَ فَأَذْهَبَ اللَّهُ هَمِّي وَقَضَى عَنِّي دَيْنِي. رواه أبو داود، باب في الاستعاذة، رقم: ١٥٥٥

250. Abu Sa‘īd Al-Khudhrī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam entered the Masjid one day and he saw a man from the Ansār, called Abu Umāmah. He said: O Abu Umāmah! What is the matter? I see you sitting in the Masjid aloof, other than the time of Ṣālah. Abu Umāmah Raḍiyallāhu ‘anhu said: I am surrounded by anxieties and debts O Rasūlallāh! He said: Should I not teach you a Du‘ā, when you invoke it, Allāh will remove your anxieties and get your debts paid off. Abu Umāmah Raḍiyallāhu ‘anhu said: Yes verily, O Rasūlallāh! He said: Say in the morning and in the evening:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ

O Allāh! I seek refuge in You from anxiety and sorrow, I seek

refuge in You from helplessness and laziness, I seek refuge in You from cowardice and miserliness, and I seek refuge in You from being burdened by debt, and being oppressed by people.

Abu Umāmah Raḍiyallāhu ‘anhu says: So I did that. And indeed Allāh removed my anxieties, and cleared all my debts. (Abu Dāwūd)

٢٥١ - عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا مَاتَ وَلَدُ الْعَبْدِ قَالَ اللَّهُ لِمَلَائِكَتِهِ: قَبِضْتُمْ وَلَدَ عَبْدِي؟ فَيَقُولُونَ: نَعَمْ، فَيَقُولُ: قَبِضْتُمْ ثَمَرَةَ فَوَادِهِ فَيَقُولُونَ: نَعَمْ، فَيَقُولُ: مَاذَا قَالَ عَبْدِي؟ فَيَقُولُونَ: حَمْدَكَ وَاسْتَرْجَعَ، فَيَقُولُ اللَّهُ: ابْنُوا لِعَبْدِي بَيْتًا فِي الْجَنَّةِ وَاسْمُوهُ بَيْتَ الْحَمْدِ. رواه الترمذی وقال: هذا حديث حسن غريب، باب فضل المصيبة إذا احتسب، رقم: ١٠٢١

251. Abu Mūsā Al-Ash‘arī Raḍiyallāhu ‘anhu narrates that indeed Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsī said: When a child of a slave of Allāh dies, Allāh asks His angels: Have you siezed the soul of My slave’s son? The angels reply: Yes. Then Allāh asks: Have you brought the beloved of My slave? They answer: Yes. Then Allāh asks: What did My slave say (when you did that)? They reply: He praised You and said: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (To Allāh indeed we belong, and to Him are we to return). Allāh says: Build a house for My slave in Paradise, and name it *Baytul Ḥamd* (the house of praise). (Tirmidhī)

٢٥٢ - عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُهُمْ إِذَا خَرَجُوا إِلَى الْمَقَابِرِ، فَكَانَ قَائِلُهُمْ يَقُولُ: السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ لِلْآحِقُونَ، أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ. رواه مسلم، باب ما يقال عند دخول القبور والدعاء لأهلها، رقم: ٢٢٥٧

252. Buraidah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam used to teach the Ṣaḥābah that when they go to cemeteries they should say:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ لِلْآحِقُونَ، أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

Peace be upon you O the inhabitants of the dwellings (of graves), the believers and the Muslims. Allāh willing, we shall

indeed, soon be joining you. I ask Allāh to grant you and us ease and well being.

(Muslim)

٢٥٣ - عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ دَخَلَ السُّوقَ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَتَبَ اللَّهُ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ وَمَحَا عَنْهُ أَلْفَ أَلْفِ سَيِّئَةٍ وَرَفَعَ لَهُ أَلْفَ أَلْفِ دَرَجَةٍ. رواه الترمذی وقال: هذا حديث غريب، باب ما يقول إذا دخل السوق، رقم: ٣٤٢٨ وقال الترمذی فی رواية له مكان "وَرَفَعَ لَهُ أَلْفَ أَلْفِ دَرَجَةٍ"، "وَبَنَى لَهُ بَيْتًا فِي الْجَنَّةِ"، رقم: ٣٤٢٩

253. 'Umar ibn al-Khaṭṭāb Raḍiyallāhu 'anhu narrates that indeed Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who enters a market and says (the following words) Allāh will record for him a million virtues, and erases a million evils, and elevate him by a million ranks:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

None is worthy of worship but Allāh, Who is Alone. He has no partner, to Him belongs the dominion, and to Him Praise is due, He gives life and causes death, and He is the ever Living and Eternal, and in His Hand is all the Good, and He has Power over all things.

In another narration, in place of elevating his rank by a million it is mentioned that, a palace is built for him in Paradise. (Tirmidhī)

٢٥٤ - عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ بِأَخْرَجَ إِذَا أَرَادَ أَنْ يَقُومَ مِنَ الْمَجْلِسِ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! إِنَّكَ لَتَقُولُ قَوْلًا مَا كُنْتَ تَقُولُهُ فِيمَا مَضَى؟ قَالَ: كَفَّارَةٌ لِمَا يَكُونُ فِي الْمَجْلِسِ. رواه أبو داود، باب في كفارة المجلس، رقم: ٤٨٥٩

254. Abu Barzah Al-Aslamī Raḍiyallāhu 'anhu narrates that in his last days when Rasūlullāh Ṣallallāhu 'alaihi wasallam would depart from a gathering, he would supplicate:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Glorious indeed are You, O Allāh, and Yours is the Praise, I

testify that none is worthy of worship but You, I seek Your forgiveness, and turn to You.

Someone said to him: O Rasūlallāh! You say some words, the like of which you had never said before. He replied: It is an atonement for what happened in a gathering. (Abu Dāwūd)

٢٥٥- عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، فَقَالَهَا فِي مَجْلِسٍ ذَكَرَ كَأَنَّكَ كَالطَّائِعِ يُطِيعُ عَلَيْهِ، وَمَنْ قَالَهَا فِي مَجْلِسٍ لَغْوٍ كَأَنَّكَ كَفَّارَةٌ لَهُ. رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ١/٥٣٧

255. Jubair ibne-Mut'im Raḍiyallāhu 'anhū narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who says (the following words), this saying is like stamping a seal for that assembly of Dhikr. And he who said it in a gathering of unprofitable talk and actions, it will become an atonement for that:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

**Glory be to Allāh Who is above all faults and Praise be to Him,
I testify that none is worthy of worship but You, I seek Your
forgiveness, and turn to You.**

(Mustadrak Ḥākim)

٢٥٦- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَهْدَيْتُ لِرَسُولِ اللَّهِ ﷺ شَاةً فَقَالَ: اقْسِمِيهَا، وَكَأَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا إِذَا رَجَعَتِ الْخَادِمُ تَقُولُ: مَا قَالُوا؟ تَقُولُ الْخَادِمُ: قَالُوا: بَارَكَ اللَّهُ فِيكُمْ، تَقُولُ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: وَفِيهِمْ بَارَكَ اللَّهُ، نَرُدُّ عَلَيْهِمْ مِثْلَ مَا قَالُوا وَيَبْقَى أَجْرُنَا لَنَا. الوابل الصيب من الكلم الطيب قال المحشي: إسناده صحيح ص ١٨٢

256. 'Ā'ishah Raḍiyallāhu 'anha narrates that once a goat was gifted to Rasūlullāh Ṣallallāhu 'alaihi wasallam, at which he said: (O 'Ā'ishah!) Distribute it. It was customary for 'Ā'ishah Raḍiyallāhu 'anha that whenever her maid-servant would return after distributing anything, she would ask: What did the people say: The maid-servant replied: They said: بَارَكَ اللَّهُ فِيكُمْ (May Allāh bless you). At this 'Ā'ishah Raḍiyallāhu 'anha would say: وَفِيهِمْ بَارَكَ اللَّهُ (And may Allāh

bless them too). We reciprocate their supplication, and now the reward of this distributing remains solely for us. (Wābil uş.şayyib)

٢٥٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتِي بِأَوَّلِ الثَّمَرِ فَيَقُولُ: اللَّهُمَّ بَارِكْ لَنَا فِي مَدِينَتِنَا وَفِي ثِمَارِنَا، وَفِي مُدَّنَا وَفِي صَاعِنَا، بَرَكَةً مَعَ بَرَكَةٍ، ثُمَّ يَعْطِيهِ أَصْغَرَ مَنْ يَحْضُرُهُ مِنَ الْوُلَدَانِ. رواه مسلم، باب فضل المدينة ١٠٠٠، رقم: ٣٣٣٥

257. Abu Hurairah Raḍiyallāhu ‘anhu narrates that indeed when the first fruits (of the season) would be brought to Rasūlullāh Ṣallallāhu ‘alaihi wasallam, he would say:

اللَّهُمَّ! بَارِكْ لَنَا فِي مَدِينَتِنَا وَفِي ثِمَارِنَا، وَفِي مُدَّنَا وَفِي صَاعِنَا، بَرَكَةً مَعَ بَرَكَةٍ

O Allāh bless us in our city, in our fruits, in our *Mudd* and in our *Ṣā’*, blessings and more blessings.

He would then give those fruits to the youngest child present amongst children. (Muslim)

Note: *Mudd* is a measure of weight, approximately one kilogram, whereas, a *Ṣā’* is a larger measure of weight, approximately four kilograms.

٢٥٨- عَنْ وَحْشِيِّ بْنِ حَزْبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَصْحَابَ النَّبِيِّ ﷺ قَالُوا: يَا رَسُولَ اللَّهِ! إِنَّا نَأْكُلُ وَلَا نَشْبَعُ، قَالَ: فَلَعَلَّكُمْ تَفْتَرِقُونَ؟ قَالُوا: نَعَمْ، قَالَ: فَاجْتَمِعُوا عَلَى طَعَامِكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ يُبَارَكْ لَكُمْ فِيهِ. رواه أبو داود، باب في الاجتماع على الطعام، رقم: ٣٧٦٤

258. Waḥshī ibne-Ḥarb Raḍiyallāhu ‘anhu narrates that indeed Ṣaḥābah of Nabī Ṣallallāhu ‘alaihi wasallam said: O Rasūlallāh! We eat but are not filled. He said: Perhaps you eat separately. They replied: Yes. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Eat your food together, and mention the name of Allāh during eating, you will be blessed in it. (Abu Dāwūd)

٢٥٩- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ أَكَلَ طَعَامًا ثُمَّ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا الطَّعَامَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا ثَمَوَةٍ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، قَالَ: وَمَنْ لَيْسَ ثَوْبًا فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. رواه أبو داود، باب ما يقول إذا لبس ثوبا جديدا، رقم: ٤٠٢٣

259. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu

‘alaihi wasallam said: The one, who after eating his food says this Du‘ā, will be forgiven his former and latter sins:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا الطَّعَامَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مَنِّى وَلَا قُوَّةٍ

All Praise be to Allāh Who has fed me with this food, and provided me with it through no might or power on my part.

And he who puts on his clothes and says (the following Du‘ā), will be forgiven his former and latter sins:

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مَنِّى وَلَا قُوَّةٍ

All Praise be to Allāh Who has en clothed me with these clothes, and provided me with it through no might or power on my part.

(Abu Dāwūd)

Note: By forgiving latter sins is meant that Allāh will protect His slave from future sins. (Badhl-ul-Majhūd)

٢٦٠ - عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ لَبَسَ ثَوْبًا جَدِيدًا فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي، ثُمَّ عَمَدَ إِلَى الثَّوْبِ الَّذِي أَخْلَقَ فَتَصَدَّقَ بِهِ كَانَ فِي كَفِّ اللَّهِ وَفِي حِفْظِ اللَّهِ وَفِي سِتْرِ اللَّهِ حَيًّا وَمَيِّتًا. رواه الترمذی وقال: هذا حديث غريب، أحاديث شتى من أبواب الدسوات، رقم: ٣٥٦٠

260. ‘Umar ibn al Khattāb Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who puts on new clothes and says (the following words), then takes the old garment and gives it as Ṣadaqah, he will be in Allāh’s protection and guardianship, and Allāh will hide his sins from others during his life time and after his death.

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي

Praise be to Allāh, who has clothed me to cover my nakedness, and adorned me in my lifetime.

(Tirmidhī)

٢٦١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ فَسْتَلُوا اللَّهَ مِنْ فَضْلِهِ فَإِنَّهَا رَأَتْ مَلَكًا، وَإِذَا سَمِعْتُمْ نَهْيَ الْحَمِيرِ فَتَعَوُّذُوا بِاللَّهِ مِنَ الشَّيْطَانِ فَإِنَّهَا رَأَتْ شَيْطَانًا. رواه البخارى، باب خير مال المسلم ،،،،،،، رقم: ٣٣٠٣

261. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: When you hear the cock crowing, ask Allāh

for His Grace, for it crows when it sees an angel. And when you hear an ass braying, seek refuge in Allāh from Shaiṭān, because the ass brays when it sees a Shaiṭān. (Bukhārī)

٢٦٢- عَنْ طَلْحَةَ بْنِ عُبَيْدٍ اللَّهِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَأَى الْهَيْلَالَ قَالَ: اللَّهُمَّ أَهْلَهُ عَلَيْنَا بِالْإِيمَانِ وَالْإِسْلَامِ وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبَّنِي وَرَبَّكَ اللَّهُ. رواه الترمذی وقال: هذا حديث حسن غريب، باب ما يقول عند رؤية الهلال، الجامع الصحيح للترمذی، رقم: ٣٤٥١

262. Ṭalḥa ibne-'Ubaidullāh Raḍiyallāhu 'anhu narrates that indeed when Nabī Ṣallallāhu 'alaihi wasallam sighted the new moon, he would say:

اللَّهُمَّ أَهْلَهُ عَلَيْنَا بِالْإِيمَانِ وَالْإِسْلَامِ وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبَّنِي وَرَبَّكَ اللَّهُ

O Allāh! Make the new moon rise on us with blessings, faith, safety and Islām. (O Moon) My Rabb and your Rabb is Allāh!

(Tirmidhī)

٢٦٣- عَنْ قَتَادَةَ رَحِمَهُ اللَّهُ أَنَّهُ بَلَغَهُ أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ إِذَا رَأَى الْهَيْلَالَ قَالَ: هَيْلَالُ خَيْرٍ وَرُشْدٍ، هَيْلَالُ خَيْرٍ وَرُشْدٍ، هَيْلَالُ خَيْرٍ وَرُشْدٍ، آمَنْتُ بِالَّذِي خَلَقَكَ، ثَلَاثَ مَرَّاتٍ، ثُمَّ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي ذَهَبَ بِشَهْرٍ كَذَا وَجَاءَ بِشَهْرٍ كَذَا. رواه أبو داود، باب ما يقول الرجل إذا رأى الهلال، رقم: ٥٠٩٢

263. Qatādah Raḥimahullāh narrates that it has been reported to me that when Nabī Ṣallallāhu 'alaihi wasallam used to sight a new moon, he would say thrice:

هَيْلَالُ خَيْرٍ وَرُشْدٍ، هَيْلَالُ خَيْرٍ وَرُشْدٍ، هَيْلَالُ خَيْرٍ وَرُشْدٍ، آمَنْتُ بِالَّذِي خَلَقَكَ

A new moon of good and guidance, a new moon of good and guidance, a new moon of good and guidance, I believe in Him Who created you.

He would then say:

الْحَمْدُ لِلَّهِ الَّذِي ذَهَبَ بِشَهْرٍ كَذَا وَجَاءَ بِشَهْرٍ كَذَا

Praise be to Allāh, who has let such and such month to depart, and let such and such month to start.

(Abu Dāwūd)

Note: When invoking, use name of the month in place of such and such.

٢٦٤ - عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ رَأَى صَاحِبَ بَلَاءٍ فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا، إِلَّا غُفِيَ مِنْ ذَلِكَ الْبَلَاءِ كَانَتْ مَا كَانَ، مَا عَاشَ. رواه الترمذی وقال: هذا حديث غريب، باب ما جاء ما يقول إذا رأى مبتلى، رقم: ٣٤٣١

264. 'Umar Raḍiyallāhu 'anhu narrates that indeed Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who sees a man in distress and says (as follows), then he will be saved from this distress, of whatever nature it be, as long as he lives.

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا

All Praise be to Allāh Who has saved me from that which has inflicted you, and He has preferred me over many of His creations.

(Tirmidhi)

Note: Ja'far Raḥimahullāh says: These words must be said within one's heart, so as not to let the afflicted person hear it.

٢٦٥ - عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ وَضَعَ يَدَهُ تَحْتَ خَدِّهِ ثُمَّ يَقُولُ: اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَى وَإِذَا اسْتَيْقَظَ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ. رواه البخارى، باب وضع اليد تحت الخد اليمنى، رقم: ٦٣١٤

265. Ḥudhaifah Raḍiyallāhu 'anhu narrates that when Rasūlullāh Ṣallallāhu 'alaihi wasallam would lie down on his bed at night, he would place his hand under his cheek and say:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَى

O Allāh! In Your Name I die, and live (I sleep and get up).

When he got up, he would say:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

All Praise be to Allāh, Who has given us life after causing us to die, and to Him we shall be resurrected.

(Bukhārī)

٢٦٦ - عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأَ وَضُوءَكَ لِلصَّلَاةِ ثُمَّ اضْطَجَعَ عَلَى شِقِّكَ الْأَيْمَنِ وَقُلْ:

"اللَّهُمَّ! أَسَلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَالْجَنَاتُ ظَهْرِي إِلَيْكَ،

رَهْبَةً وَرَغْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنَاجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ،
وَنَبِيِّكَ الَّذِي أَرْسَلْتَ قَالَ: فَإِنْ مِتَّ مِتَّ عَلَى الْفُطْرَةِ، وَاجْعَلْنِي آخِرَ مَا تَقُولُ، قَالَ
الْبَرَاءُ: فَقُلْتُ أَسْتَذْكُرْهُنَّ، فَقُلْتُ: وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ، قَالَ: لَا، وَنَبِيِّكَ
الَّذِي أَرْسَلْتَ".

رواه أبو داود، باب ما يقول عند النوم، رقم: ٥٠٤٦، وزاد مسلم: وَإِنْ أَصْبَحْتَ أَصْبَحْتَ خَيْرًا، باب الدعاء عند

النوم، رقم: ٦٨٨٥

266. Barā' ibne-‘Āzib Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam told me: When you go to your bed (to sleep), perform Wudū as you do for Salāt, then lie down on your right side, and say:

اللَّهُمَّ! أَسْلَمْتُ وَنَبِيِّكَ الَّذِي أَرْسَلْتَ

O Allāh! I have turned my face towards You, entrusted my affairs to You, and put hopes in You, (in seeking Your support for my responsibilities) out of fear of You, and desire of You, there is no refuge, nor place of safety from You, except to have recourse to You, I believe in Your Book that You have revealed, and in Your Prophet that You have sent.

Rasūlullāh Ṣallallāhu ‘alaihi wasallam said to Barā' Raḍiyallāhu ‘anhu: If you die, then you died on the true nature of Islām. Make this reciting your last words before you sleep. Barā' Raḍiyallāhu ‘anhu says: I started memorizing this. And I said in the last phrase: وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ And in Your Messenger that You have sent (instead of وَنَبِيِّكَ الَّذِي أَرْسَلْتَ and by Your Prophet that You have sent).

Rasūlullāh Ṣallallāhu ‘alaihi wasallam (corrected me and) said: No! say: وَنَبِيِّكَ الَّذِي أَرْسَلْتَ (And in Your Prophet that You have sent). In another narration, it is added after “you have died on the true nature of Islām”, when you wake up in the morning you have received blessing. (Abu Dāwūd, Muslim)

٢٦٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِذَا آوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ، فَإِنَّهُ لَا يَدْرِي مَا خَلَفَهُ عَلَيْهِ، ثُمَّ يَقُولُ: بِاسْمِكَ رَبِّي وَضَعْتَ جَنِّي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ.

رواه البخاري، كتاب الدعوات، رقم: ٦٣٢٠

267. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When anyone of you goes to bed, he should dust his bed with the corner of his lower garment, for he is unaware of what may have come on it since he left, and say:

بِسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكَتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا
بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ

In Your name my Rabb I lie down on my side, and by Your Name I rise up, if You hold my soul have Mercy on it, and if You let it go, guard it in the way in which You guard Your righteous slaves.

(Bukhārī)

٢٦٨ - عَنْ حَفْصَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَرْقُدَ وَضَعَ يَدَهُ الْيُمْنَى تَحْتَ خَدِّهِ، ثُمَّ يَقُولُ: اللَّهُمَّ! قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ، ثَلَاثَ مَرَّاتٍ.

رواه أبو داود، باب ما يقول عند النوم، رقم: ٥٠٤٥

268. Ḥafṣa Raḍiyallāhu 'anha, the wife of Nabī Ṣallallāhu 'alaihi wasallam, said: Indeed when Rasūlullāh Ṣallallāhu 'alaihi wasallam wanted to go to sleep, he would put his right hand under his cheek, and would then say three times:

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

O Allāh! Guard me from Your Punishment on the Day when You resurrect Your slaves (from the graves).

(Abu Dāwūd)

٢٦٩ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: أَمَا لَوْ أَنَّ أَحَدَهُمْ يَقُولُ حِينَ يَأْتِي أَهْلَهُ: بِسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنِي الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، ثُمَّ قَدَّرَ بَيْنَهُمَا فِي ذَلِكَ أَوْ قَضَى وَلَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا. رواه البخاري، باب ما يقول إذا أتى أهله، رقم: ٥١٦٥

269. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Behold! If anyone says the following words while having intercourse with his wife, and if it is ordained that a child be born to them, thereby, no Shaiṭān will ever harm it.

بِسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنِي الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

In the name of Allāh; O Allāh! Keep me away from Shaiṭān, and keep Shaiṭān away from what You have provided us with.

(Bukhārī)

٢٧٠- عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا فَرِعَ أَحَدُكُمْ فِي النَّوْمِ فَلْيَقُلْ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَخْضُرُونَ، فَإِنَّهَا لَنْ تَضُرَّهُ. قَالَ: فَكَانَ عَبْدُ اللَّهِ بْنُ عَمْرِو يُعَلِّمُهَا مَنْ بَلَغَ مِنْ وَلَدِهِ، وَمَنْ لَمْ يَلْغُ مِنْهُمْ كَتَبَهَا فِي صَكٍّ ثُمَّ عَلَّقَهَا فِي عُنُقِهِ. رواه الترمذی وقال: هذا حديث

حسن غريب، باب دعاء الفرع في النوم، رقم: ٣٥٢٨

270. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When anyone of you, while sleeping, is frightened by a nightmare, he should say (the following words), then that (dream) will not cause him harm:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَخْضُرُونَ

I seek refuge in Allāh’s Perfect Words from His Anger, His Punishment, the evil of His slaves, and the evil promptings of the devils, and their presence.

‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhuma used to teach this *Du‘ā* to those of his children, who had reached puberty, and for those who had not reached puberty, he would write it down on a piece of material, and hang the writing around their necks. (Tirmidhī)

٢٧١- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: إِذَا رَأَى أَحَدُكُمْ الرُّؤْيَا يُحِبُّهَا فَإِنَّمَا هِيَ مِنَ اللَّهِ فَلْيُحْمَدِ اللَّهَ عَلَيْهَا وَلْيُحَدِّثْ بِمَا رَأَى، وَإِذَا رَأَى غَيْرَ ذَلِكَ مِمَّا يَكْرَهُهُ فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ فَلْيَسْتَعِذْ بِاللَّهِ مِنْ شَرِّهَا وَلَا يَذْكُرْهَا لِأَحَدٍ فَإِنَّهَا لَا تَضُرُّهُ. رواه

الترمذی وقال: هذا حديث حسن غريب صحيح، باب ما يقول إذا رأى رؤيا يكرهها، رقم: ٣٤٥٣

271. Abu Sa‘īd Al-Khudhrī Raḍiyallāhu ‘anhu narrates that indeed he heard Nabī Ṣallallāhu ‘alaihi wasallam saying: When any of you sees a good dream which he likes, then verily this is from Allāh, and he should praise Allāh for it, and relate what he has seen, and when one sees anything else which he dislikes, it is from Shaiṭān. He should seek refuge in Allāh from its evil, and should not mention it to anyone; then it will not cause him any harm. (Tirmidhī)

Note: Allāh’s refuge may be sought by reciting *أَعُوذُ بِاللَّهِ مِنْ شَرِّهَا* (I seek refuge in Allāh from the evil of this (dream)).

٢٧٢- عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: الرُّؤْيَا مِنَ اللَّهِ، وَالْحُلُمُ مِنَ الشَّيْطَانِ، فَإِذَا رَأَى أَحَدُكُمْ شَيْئًا يَكْرَهُهُ فَلْيَنْفِثْ حِينَ يَسْتَيْقِظُ ثَلَاثَ مَرَّاتٍ، وَيَتَعَوَّذَ مِنْ شَرِّهَا فَإِنَّهَا لَا تَضُرُّهُ. رواه البخارى، باب النفث فى الرقية، رقم: ٥٧٤٧

272. Abu Qatādah Raḍiyallāhu ‘anhu narrates: I heard Nabī Ṣallallāhu ‘alaihi wasallam saying: Good dreams are from Allāh, and bad dream from Shaiṭān. So, when one of you sees what he dislikes, he should spit (lightly) three times (on his left) after waking up and then seek refuge in Allāh from its evil. Then his dream will certainly not harm him. (Bukhārī)

٢٧٣- عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ، ابْتَدَرَهُ مَلَكٌ وَشَيْطَانٌ، يَقُولُ الشَّيْطَانُ: اخْتِمْ بِشَرٍّ، وَيَقُولُ الْمَلَكُ: اخْتِمْ بِخَيْرٍ، فَإِنْ ذَكَرَ اللَّهُ ذَهَبَ الشَّيْطَانُ وَبَاتَ الْمَلَكُ يَكُلُوهُ، وَإِذَا اسْتَيْقَظَ ابْتَدَرَهُ مَلَكٌ وَشَيْطَانٌ، يَقُولُ الشَّيْطَانُ: افْتَحْ بِشَرٍّ وَيَقُولُ الْمَلَكُ: افْتَحْ بِخَيْرٍ، فَإِنْ قَالَ:

"الْحَمْدُ لِلَّهِ الَّذِي رَدَّ إِلَى نَفْسِي بَعْدَ مَوْتِهَا وَلَمْ يُمِتِّهَا فِي مَنَامِهَا، الْحَمْدُ لِلَّهِ الَّذِي يُنْفِثُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ، الْحَمْدُ لِلَّهِ الَّذِي يُحْيِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ"،

فَإِنْ خَرَّ مِنْ دَابَّةٍ مَاتَ شَهِيدًا، وَإِنْ قَامَ فَصَلَّى صَلَّى فِي الْفَضَائِلِ. رواه الحاكم

وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ١/٤٨٥

273. Jābir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When anyone of you goes to his bed, an angel and a Shaiṭān rush to him. The Shaiṭān says: End your day with evil. And the angel says: End your day with good. If he remembers Allāh, then Shaiṭān goes away, and the angel stays and protects him whole night. When he wakes up, an angel and a Shaiṭān again rush to him. The Shaiṭān tells him: Begin your day with evil. And the angel says: Begin your day with good. If he says the following words, and then he falls from his mount (or dies for any other reason), then he died as a martyr. And if he remains alive and stands up to perform Ṣālah, this Ṣālah elevates his rank.

الْحَمْدُ لِلَّهِ الَّذِي..... شَيْءٌ قَدِيرٌ

All Praise be to Allāh Who restored my life to me after death

and did not give death while sleeping. All Praise be to Allāh, Who has held the sky from falling on the earth, except with His permission. Verily, Allāh is The Most Kind, The Most Merciful to people. All Praise be to Allāh Who resurrects the dead and has Power over all things.

(Tirmidhī)

٢٧٤ - عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ لِأَبِي: يَا حُصَيْنُ! كَمْ تَعْبُدُ الْيَوْمَ إِلَهًا؟ قَالَ أَبِي: سَبْعَةً: سِتَّةَ فِي الْأَرْضِ، وَوَاحِدًا فِي السَّمَاءِ، قَالَ: فَأَيُّهُمْ تَعُدُّ لِرَغْبَتِكَ وَرَهْبَتِكَ؟ قَالَ: الَّذِي فِي السَّمَاءِ، قَالَ: يَا حُصَيْنُ! أَمَا إِنَّكَ لَوْ أَسْلَمْتَ عَلِمْتُكَ كَلِمَتَيْنِ تَنْفَعَانِكَ، قَالَ: فَلَمَّا أَسْلَمَ حُصَيْنٌ قَالَ: يَا رَسُولَ اللَّهِ! عَلِّمْنِي الْكَلِمَتَيْنِ اللَّتَيْنِ وَعَدْتَنِي، فَقَالَ: قُلْ: اللَّهُمَّ أَهْمِنِي رُشْدِي، وَأَعِزَّنِي مِنْ شَرِّ نَفْسِي. رواه الترمذی، وقال: هذا حديث حسن غريب، باب

قصة تعليم دعاء، ٠٠٠٠، رقم: ٣٤٨٣

274. 'Imrān ibne-Huṣain Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam asked my father: O Huṣain! How many gods do you worship? My father replied: Seven, six on the earth, and one in the heavens. Rasūlullāh Ṣallallāhu 'alaihi wasallam asked: Which of them do you pray in your hopes and fears? He replied: The one in the heavens. Rasūlullāh Ṣallallāhu 'alaihi wasallam asked: O Huṣain! If you accept Islām, I would teach you two phrases, which would benefit you. When Huṣain accepted Islām, he said: O' Rasūlallāh! Teach me the two phrases that you promised me. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Say

اللَّهُمَّ أَهْمِنِي رُشْدِي، وَأَعِزَّنِي مِنْ شَرِّ نَفْسِي

O Allāh! Inspire me to my righteousness, and protect me from the evil of myself.

(Tirmidhī)

٢٧٥ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَهَا أَنْ تَدْعُو بِهِذَا الدُّعَاءُ: "اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ،

وَأَسْأَلُكَ خَيْرَ مَا سَأَلَكَ عَبْدُكَ وَرَسُولُكَ مُحَمَّدٌ ﷺ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ بِكَ عَنْهُ عَبْدُكَ وَرَسُولُكَ مُحَمَّدٌ ﷺ، وَأَسْأَلُكَ مَا قَضَيْتَ لِي مِنْ أَمْرٍ أَنْ تَجْعَلَ عَاقِبَتَهُ رُشْدًا".

رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٥٢٢/١

275. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam commanded her to supplicate with this Du‘ā:

اللَّهُمَّ إِنِّي أَسْأَلُكَ.....عَاقِبَتَهُ رُشْدًا

O Allāh I ask You of every good, which may come soon or which may come later, which I know or which I do not know; and I seek refuge in You from every evil; which may come soon or which may come later, which I am aware of or which I know not; and I ask you for Paradise, and of every word and deed that may bring me close to it; and I seek refuge from Hell-Fire, and of every word and every deed that may bring me close to it. And I ask of You every good, which Your slave and Messenger Muḥammad Ṣallallāhu ‘alaihi wasallam asked from You, and I seek refuge from every evil, from which Your slave and Messenger Muḥammad Ṣallallāhu ‘alaihi wasallam sought refuge in You, and I ask of You that whatever You decree for me, make its outcome good for me.

(Mustadrak Ḥākim)

٢٧٦- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَأَى مَا يُحِبُّ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ، وَإِذَا رَأَى مَا يَكْرَهُ قَالَ: الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ. رواه ابن ماجه،

باب فضل الحمدین، رقم: ٣٨٠٣

276. ‘Ā’ishah Raḍiyallāhu ‘anha narrates: Whenever Rasūlullāh Ṣallallāhu ‘alaihi wasallam would see things that he liked, he would say:

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

All Praise be to Allāh with Whose blessings all good affairs are accomplished.

and when he would see something that he disliked, he would say:
الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ (All Praise is for Allāh under all circumstances)
(Ibne-Mājah)

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